

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXIV.—NEW SERIES, No. 1432.

LONDON: THURSDAY, MAY 1, 1873.

PRICE { WITH SUPPLEMENT } UNSTAMPED.....5d.  
STAMPED.....6d.

## CONTENTS.

ECCLIASTICAL AFFAIRS:	United Methodist Free Churches.....	436
The Liberation Society and its Critics.....	Young Men's Christian Association.....	437
Pope, Bismarck, and Common Sense.....	The Alexandra Orphanage.....	437
Eccliaistical Notes.....	The United Kingdom Alliance.....	437
The Irish Church and Liturgical Revision.....	Miscellaneous.....	438
Religious and Denominational News.....	Gleanings.....	438
Correspondence.....	Births, Marriages, and Deaths.....	438
Parliamentary Summary.....	Bank of England.....	438
Epitome of News.....	Markets.....	438
THE LIBERATION SOCIETY:	Advertisements.....	438
Meeting of the Council.....		
Public Meeting at Exeter Hall.....	SUPPLEMENT:	
Foreign Miscellany.....	LITERATURE:	
Music.....	Earl Russell on Religious Questions.....	445
LEADING ARTICLES:	Spiritualism and Science.....	445
Summary.....	Brief Notices.....	446
The Land Transfer Bill.....	The Women's Suffrage Meeting at Hanover-Square Rooms.....	446
The French Elections.....		
How it Strikes a Stranger.....		
ANNIVERSARY MEETINGS:		
The Baptist Anniversaries.....		

## Eccliaistical Affairs.

### THE LIBERATION SOCIETY AND ITS CRITICS.

DR. MATTHEW ARNOLD, in that recent defence of the faith in which he has, as he imagines, re-established Christianity by exploding its supernatural history—takes occasion to sneer at those who suppose that “the best way to get religion known and honoured is to abolish all national recognition of it.” If this supereminent champion of orthodoxy would allow his consciousness to play freely around the facts of his own age, it would be revealed to him that not even the “inconsiderate and acrimonious” Liberationists can fairly be charged with so much debasement of view as is implied in his compendium of our Church policy. National recognition of religion, in submission of all public and private life to the laws of justice and mercy, is desired as earnestly by those who object to legislative control of the Christian Church, as by those who approve of it. Ireland, for example, can, if so disposed, render homage to religion, now that all churches are disestablished (we can scarcely say disendowed), at least as effectively as when the Protestant ascendancy provoked the Romanist majority of her sons to chronic rebellion. Justice to all, equality of political positions for all confessions, this is the true religion to be established in States and Commonwealths. This is the true policy of peace as well as of equity, and applies to religions in common with arts and manufactures, philosophical theories, literature, and trade combinations. Let all be free; let none be favoured. The history of successful legislation of late has in every case been that of progressive non-interference with the nobler expressions of national life. As nations grow to manhood, with one accord they resist the initiative of power, in all that concerns their higher relations. It comes to be understood that the rights and duties of governments and of citizens correspond to each other. The more of dogmatic and ecclesiastical religion the State possesses the less can good citizens possess. The more the State determines, as the *Pall Mall* urges it to do, what is best for its subjects in the line of Christian faith and discipline, the less is it the duty of a good citizen to think for himself on such subjects. But this strikes at the root at least of all forms of the Protestant religion, which can exist only in an atmosphere

of individual inquiry and personal conviction; so that there must be a mistake somewhere in the argument of the *Pall Mall*. And history clearly shows that in proportion as religion has been governed by a great clerical corporation supported by the State, just in the same proportion has thought been extinguished in every nation. Egypt and Greece, in old times, exhibit the double result of organised priestcraft and local independency, even under paganism; so true it is, as Hume admits, that England in modern times owes her freedom to her Puritan and anti-clerical element.

As to the “acrimonious and inconsiderate” Liberation Society, whose annual meeting at Exeter Hall we report elsewhere, it grows, as must be allowed, if in power and influence, yet also in disfavour with our Church and State doctrinaires. Never were the anathemas hurled at its head by bishops and deans, by *Spectators* and *Telegraphs*, by *Records* and *Standards*, and by both major and minor Arnolds, more bitter and contemptuous than at this hour; and as the day of final success approaches, never were the declarations of its impotence and narrowness louder or more decisive. Now we are certainly not among those who under-estimate the forces which oppose this policy, forces which may perhaps excuse the over-confident tone of its less discerning antagonists. The controversy is mainly one, not between Church and Dissent, but between the material and spiritual elements of English life in all ranks and parties; and the “world-power” on which the Establishment relies is so great as naturally to inspire its adherents with some expectation of successful resistance. Never had any Jericho mud-walls so thick and so high, and never were the Philistines (we use the term in Dr. M. Arnold’s inoffensive sense) in greater force on those ramparts. The Establishment is strong as any Philistine could wish in its antiquity, in its enormous wealth, in its rooted interest in the land, in its support by nearly all the upper and fully one-half of the middle classes, in its innumerable family traditions, in its glorious buildings, in its more glorious literature, in its all-pervading political influence, in its parochial authority, in its stately ceremonial, in its ever-charming liturgy, in the industry, social status, and thousand fine qualities of its clergy, and in the red-hot passionate attachment of their wives and daughters. It is strong in its music and poetry; in its ancient narrowness which suits some, and in its modern breadth which suits more; in its attempts at consistency, and in its still more earnest attempts at illogical compromise and comprehension. It is strong in its respectability, if ever respectability was strong on earth; strong in its position as the religion of the Queen, and of the Prince of Wales; of Parliament on both sides of both Houses, of the Law-courts, of the Army and Navy, and Volunteers, and Artillery; of the Universities, of the Prisons, of the Corporation of London, and of all the Municipalities. Glory and honour adorn it everywhere. It touches society at nearly every point of its surface, and meets the tastes and interests of every condition.

And yet this great Image, with its head of gold, and breast of silver, and belly and thighs of brass, has feet part of iron and part of clay; and may therefore come to grief sooner than is expected by some. For there is a strength which becomes weakness before the action of moral and spiritual forces, and so it will be

with this wonderful institution. Its present eminence is based on injustice, and is purchased by the sacrifice of truth and honour; and under such conditions it must inevitably first lean and finally fall with a crash. The conscience of England is secretly revolted by the pretensions of her clergy. One-half of the people feel in their own experience the daily annoyance of unjust depression, and the privileged half know in themselves that their elevation by conformity is contrary to the rights of their fellow-countrymen, and to the very idea of equal legislation. The clerical body, again, twenty thousand strong, is held together solely by a mutual connivance in the non-natural interpretation of words, which is itself one of the most scandalous immoralities in Christendom; and the legal decisions which sanction such perversions of language have imported the element of Jesuitism into English law. Lastly, the theology of the Established Church has been expanded into an aeriform unreality, while on every side simony flourishes unrebuked, and ritual is sinking into histrionics.

In a word, this Church Establishment, with all its fascination, is losing the moral respect of England and of Europe, and the nobler qualities of individual Churchmen cannot long suffice to arrest the process of disintegration. Conscience within and conscience without will prove more than a match for all the magnificence and prestige; for justice and truth are stronger than compromise, than sophistry, than decoration, and even than a whole bench of bishops crying, “Peace and unity,” when both of them are impossible. We do not expect that the Liberation Society will achieve more than a share of the work of disestablishing the Church of England. There are many other forces together tending towards that issue, and those which are most spiritual are more potent than even the political demand for religious equality. Cicero says that in his time two Roman Augurs could scarcely look each other in the face without laughter. The three Church parties of England will not be able to keep their countenances much longer. The efforts of the “Catholics,” the Broad Churchmen, and the Evangelicals to look, to outsiders, like brethren dwelling together in unity, are becoming too painful and convulsive. When the Propagation Society and Church Missionary Society will no longer pray together, the time cannot be distant when the fact of an incurable diversity of religious views will be acknowledged and acted on. Just in proportion as earnestness ripens into resolution will men prepare themselves to sacrifice the seen for the unseen. We offer no chronological prophecy assigning the date of the catastrophe. Nothing is more dubious than the order of political events. But nothing is more certain than that the moral sense of the English people is preparing the revolution which amidst a thousand selfish and sentimental regrets will finally establish equality before the law as the State-religion of the empire.

The question of the comparative worth and culture of our Dissenting brethren, the chief visible promoters of impending change, of whom the *Pall Mall*, Dr. M. Arnold, and Canon Barry speak so disparagingly, is not one which we care to discuss. It would be irrelevant to our aims. The worst intellectual and religious qualities of the English population are due to



their unfortunate Church history. The worst qualities of the Churchmen and of the Nonconformists alike are traceable to the debasing divisions and miserable anti-Christian antipathies engendered by ages of injustice and contention. Truth has been torn to shreds, breadth of view and catholic sympathies have been lost amidst vestry scimmages and struggles for the common rights of citizenship. Our forefathers, peace be to their ashes, were all, more or less, prizefighters and violent partisans, and have handed down to us a fine heritage of anathemas and reciprocal dislikes. The Nonconformists have quite their share of these original sins to confess and forsake. We shall not apologise for the "acrimony or inconsideration" of any members of the Liberation Society, if such qualities are justly chargeable to them. All parties in England have much to learn from each other. But the first condition of a common improvement in tone, in culture, in that Christian amity and grace which is the only atmosphere in which nobleness flourishes, must be the termination of the old barbarous régime which plants and endows, and invests with the authority of law the "gentleman in every parish" who represents social injustice in the concerns of religion. It is quite true that the separation of the Church from the State is not all that is needed in England, but that a profound revolution in ideas and sentiments and habits is required in order to restore Christianity to its glory, and the Church to its unity; but at present such spiritual elevation, and such advances towards perfection, are rendered impossible by the presence of that State institution which, in the name of law, outrages the sense of Christian brotherhood, by practically treating half the worshipping population of the nation as outcasts from the Church Catholic.

#### POPE, BISMARCK, AND COMMON SENSE.

THE infatuation which promulgated the dogma of Papal Infallibility was only one phase of a widespread ecclesiastical rebellion against modern civilisation. The pretensions of the ritualistic clergy to authority over conscience, and the claims of our Anglican priesthood generally, to make the dissentient majority of the nation pay for the inculcation of their dogmas in public elementary schools, are only milder exhibitions of the same reactionary tendency. And one of the chief results hitherto achieved by this oecumenical conspiracy against human progress has been the pressure upon public attention, at home and abroad, of the old problem of the true relations of Church and State; together with an imperious demand for its speedy and final solution. If we look abroad we need only point to Germany, Switzerland, Italy, and Spain to be sure of suggesting ample illustration of our remarks; while at home the powerlessness of any authority to arrest in the Established Church the growth of reactionary superstition, and the sacrifice of national education to clerical intrigue, are sufficient indication of the urgency of the question amongst ourselves. In view of the crisis towards which we, in common with almost all the old-world states, are daily more rapidly driven, many wise men and not a few foolish ones have been lately proclaiming their opinions on the subject in emphatic words, or still more emphatic deeds. And by too many of them we are assured that our only safety lies in some crude extreme, which would either contradict the noblest principles of modern progress, or would, on the other hand, cast to the winds the long accumulated lessons of experience. Now we, for our part, make no pretence to infallibility, and have, we trust, given proof of readiness to modify the detailed application of our principles whenever sufficient cause has been shown. But the practical controversy, which at the present time seems to portend an internecine, and we fear not an unbloody, conflict between the champions of the past and of the future, goes so far to confirm the views on which we have insisted for a generation past, concerning the true relations of Church and State, that we may well feel some pardonable complacency in the temporary confusion caused by impassioned insistence on opposite absurdities and equally-balanced impossibilities.

First we have the Papacy shrieking to the four winds of heaven with curses that increase in shrillness in proportion to the pressure of

the temporal power upon its poor little earthly domain. But if its pomp of majesty in a nutshell seems contemptible, there is surely something almost sublime in the assumption with which it clutches at a spiritual supremacy that would make all the kings of earth practically its feudatories. The Papal solution of the question between Church and State is very simple. The Church is to be supreme in all matters affecting faith or morals, and is to be the unquestioned interpreter of the meaning of that description. In other words, the Church takes to herself the authoritative direction of all the springs of human conduct, and concedes to the State the office of controlling that conduct in detail, where not prohibited by an ecclesiastical veto. And essentially, in its ground and motive, this is really the position of the high ecclesiastical party in our own country. To do them justice, they do not, for the most part, either shriek or curse. They were not "to the manner born"; and they have not learned the evil habit yet, though one here and there may show promise of future proficiency. But in their scorn for the authority of secular ministers of State over an Established Church, in their petulant rebellion against Erastian minded bishops, and in their ambition to control and hamper the education of the country, they betray precisely the same spirit, which, in a more depraved or more senile form, demands the absolute subjection of the State to the Church.

On the other hand the man of "blood and iron," not demonstrative of sentiment, but most calmly masterful in action, meets such monstrous claims with a decree that, so far at least as Germany is concerned, the relations of Church and State shall be remodelled on a distinctly opposite principle—that of the entire subjection of the Church to the State, not only in regard to its secular rights over property or otherwise, but also in regard to the doctrines it shall be permitted to teach, and the spiritual discipline it shall be allowed to practise. Not only is all power to influence national education denied to the priests, but they are to be compelled themselves to receive the measure of secular teaching which the State prescribes, before they are admitted to ordination. Not only are they to be silenced on matters of State policy, but all publication of ecclesiastical censures is forbidden, apart from express approval by the secular power. If Count Bismarck can carry all this through, he will prove himself even a stronger man than we have thought him.

Now let us hear some of our contemporaries. We were told last week by the *Pall Mall Gazette*—and of course not for the first time—that the proper relation between Church and State, "the great question of our age, admits only of two solutions, namely, the subordination of the Church to the State, or the subordination of the State to the Church." And in the course of an article describing Bismarck's policy as one calculated to give new life to the world, the writer showed with unmistakable clearness what he himself meant by the former alternative. Whereupon the *Spectator* raises a lamentation and a protest. And no wonder. For if things are to be brought to such an issue, what is to become of that beautiful arrangement by which, amongst ourselves, one sect is selected to be petted by the State, pampered at once with national funds and with liberty to apply them to the teaching of any doctrine it pleases, while others are allowed the glorious freedom of a struggle for life, with the opprobrium of anti-national religions? "We have always held strongly," says our contemporary—we rather fancy it is the one thing he does hold strongly—"that Erastian Churches, Churches more or less governed by the State, are far more reasonable and just, though certainly not the most life-stirring Churches." Why, what are Churches for, unless to stir the lives of men? And if they are to sacrifice their prime function before they can be reasonable and just there is surely a mistake somewhere. We say nothing as to the astounding assertion of the "reasonableness and justice" of State Churches. For the application is limited to "Erastian churches"—and we imagine that what is really meant is the very modern institution of the Church of the Privy Council. The Church of the Stuarts we suppose, was not Erastian. But then what Church ever was really so—unless in Russia—until last century, the spiritual deadness of which amply justifies the exception about life-stirring power? For "the reason and justice" it might be well to consult the journals of early Methodist preachers. No; the admirable institution which has no opinions to speak of, and no principle, except to make the best of things as they are, is a very modern invention. And if the relation of Church and State should be dealt with in the very vigorous manner indicated by the *Pall Mall Gazette*, so delicate

and precarious a compromise with the inevitable might get too rude a shake.

But everything depends on the sense in which we accept the alternatives put by the *Pall Mall*. Very much turns on the interpretation of the word "Church." If, in these times, any Anglican formula might be supposed to have a definite meaning, we might be content enough with the description of the Church as "a congregation of faithful men." But as, for aught we know, "congregation" may be authoritatively determined to mean "nation," and "faithful" to signify "unfaithful" as well, we will let such slippery words alone. Let us, however, take an analogy. We have a great society well known as "the British Association for the Advancement of Science." And this association would very well like at times to dictate to the Government in regard to some favourite objects of scientific pursuit. Now, if any one were to propound the alternative that either the State must be subordinate to this Association, or this Association must be subordinate to the State, would not the remark savour more of platitude than of profundity? Everyone knows that so far forth as the affairs of the society need the regulative action of the State, the Association is strictly subordinate. And everyone knows that so far forth as the society seeks objects which are best accomplished by voluntary combination, the question of subordination never arises at all. Is it impossible that the relation of the Church to the State should be similar? The thing is an accomplished fact in America. And neither the Papacy nor Bismarckism will be able for ever to blind the eyes of Europe to the completeness and finality of the solution worked out there.

#### ECCELESIASTICAL NOTES.

THE Irish Church Synod, which is now sitting, appears to have hard and difficult work before it. The Evangelical party is in a clear majority, but the dislike of any change characteristic not only of an established, but, as it appears, of a recently disestablished Church, is so strong, that it is doubtful whether much will be done. There are large questions before the Synod. The Revision Committee has made its report, which is embodied in a volume consisting of proposed alterations in the present Prayer-book. We have looked through these, as they are set forth in the *John Bull* of last Saturday, and can only say that if they should be adopted, the disestablished Church in Ireland will be a Protestant Church. They include every subject that was debated in 1660 between the High Churchmen and the Puritans and Presbyterians of those days, and lean decisively to the side of the Puritans. At present, the Puritan or Evangelical party, notwithstanding a very dignified opposition, are gaining the victory. The first change that has been authoritatively made is in the exhortation to the Communion, where the word "damnation" has been altered to "judgment." Another expression occurs, viz:—"We kindle God's wrath against us; we provoke Him to plague us with divers diseases and sundry kinds of death." This also it is decided to omit. A new rubric for the *Gloria in Excelsis* to be said standing was carried, and two new collects are added to the Communion Office. The most important question, however, that has been debated relates to the words regarding the doctrine of the Real Presence, which has been debated for several days. It raised a very excited discussion, but ultimately the following addition was voted:—

And whereas the intention of the preceding declaration hath been in modern times by some persons misconstrued or evaded, the Church of Ireland doth hereby declare that no presence of Christ, or of Christ's flesh and blood, is in the elements by virtue of their consecration.

These, as far as yet reported, are the main revisions made in the present Prayer Book, but there are scores of proposed revisions to be debated, and, notwithstanding the "vote by orders," we have little doubt but that many of them will be adopted. If so, good bye to the union of the Episcopalian State Church of England with the Episcopalian Free Church of Ireland! Already enough has been done to break the existing bond of unity. So far as this is concerned we have no cause for triumph, but it is morally satisfactory that a Church should believe what it says as well as that it should say what it believes. This, the Free Episcopalian Church in Ireland will do; this the State-Established Episcopalian Church in England does not do.

The Salisbury Diocesan Synod is always a fair exhibition of the spirit of the Established Church, and therefore, from year to year, we have noticed its proceedings. It met again last Wednesday, and



continued its sittings through Thursday and Friday. It stands as ever, in the year 1873, in the old grooves, without going forward one inch in any direction. "Everything as it is" has always been the motto of the Church of England, and "Everything as it is" is therefore the motto of the Salisbury Synod. All sorts of subjects were debated. One was the Endowed Schools, and it was resolved to take such action as might be requisite for the protection of Church of England School Endowments in the diocese. Another subject was the Burials Bill, which gave rise, as of old, to a spirited debate. It seemed to be considered that Dissenters had "a grievance," but that it could be remedied without opening the parochial graveyards to other than the ministrations of the clergy; it is something to find that a grievance is acknowledged, although how it was to be remedied was not defined. But one clergyman proposed alternative services—of course by the clergyman—suited to Dissenters, which was scorned and rejected. Next, a petition against the local taxation of the clergy was adopted, and also petitions against Mr. Miall's motion, the Occasional Sermons Bill, and the proposed amendment of the Education Act. Afterwards the Patronage question came up, and, of course, the Bishop expressed his conviction that public and Episcopal patronage "left nothing to be desired." However, as a matter of fact, a committee was appointed to consider whether any alteration could be made in the present law relating to the sale of preferments and to simony, but what that committee can or will do is another question. But "here we are." There is to be no movement: not a gleam of light breaks upon the clerical mind. Nothing wants redressing; nothing wants changing. So it has ever been, and so it will ever be, until the thunder-clap of disestablishment wakes up the Church.

It is very seldom that the *Guardian* takes up the subject of Church Defence, but as Lord Lyttelton has spoken upon it, the *Guardian* follows suit. Referring to the Worcester meeting, it says that "it is only a type of the many more, which we trust will be held as the Nonconformist agitation increases." As to the political position of the question, the *Guardian* says:—

Churchmen have hitherto (as certain abstentions from voting on Mr. Miall's motions too clearly showed) been too much afraid of the Nonconformist vote to avow their real sentiments. They have trusted to the reluctance of Churchmen to enter, as Churchmen, the arena of political conflict, while they know and feared the strong political organisation of Nonconformity, and the unsparing use which is always made of it. The proceedings of the Dissenting bodies in relation to the supporters of the 'educational policy of the Government have been significant in their resolute intolerance of all opposition to their own sectarianism; and there are some signs that, at the next general election, they may make the attack on the Church Establishment a war cry. Now we, of course, greatly dislike the introduction of the subject into the political programme; but, if Dissenters will have it so, Churchmen must not leave them unopposed to work out their will. They must see that Liberal Churchmen shall not be almost forced to truckle to a cry with which they have no real sympathy.

Now this comes from a Conservative paper, and we want to know how its readers are to force Liberal Churchmen out of the line that they have already chosen? It is very well to say "must not" and "must see," and so on, but how can Conservative clergymen—who, almost alone, read the *Guardian*, dictate to Liberal members whom they have uniformly opposed, and hitherto have opposed unsuccessfully?

Another word about the burials question occasioned by another letter from the Rev. P. E. Pratt, rector of Crofton. Mr. Pratt writes to this week's *Guardian*, vindicating against opponents the position that he has already taken, and with which our readers are familiar. He now sums up his principles in the following remarkable statements or theses:—

1. That the first Dissenters were driven into dissent mainly by the legislation which imposed upon all English subjects, under heavy temporal penalties, matters confessedly indifferent in themselves; especially in 1662, when the King and, in his train, the bishops and clergy had been lately restored, in no small degree, on the faith of the Declaration from Breda.

2. That the Church of England enjoys many exclusive privileges by virtue of such legislation, and in right of the theory that she is the National Church; but that in point of fact we are bound to disown the principles on which much of that legislation was founded; and that the theory itself is no longer tenable.

3. That since something like half the population of England are not members of the National Church, the breach in the theory is assuming a power and influence which must be recognised and dealt with.

4. That therefore we must either make terms with Dissent, or simply await disestablishment, which would be equivalent to a denial of Christianity as the national religion.

5. That it is now possible to make terms with Dissent, because the points in which Dissenters are in agreement

with us are far more in number, and of infinitely greater importance than those in which we differ. We think that, coming from the source whence they do, these words may be read with more than ordinary attention.

The English Presbyterians—meaning by this the Free Church of Scotland in England—have been debating the subject of union with the United Presbyterian and Reformed Presbyterian Churches. It has been decided by a vote of 157 to 6, at a meeting held at Newcastle, to consummate the union with the least possible delay. Before the same meeting—a synodical one—a proposal was made in favour of the disestablishment of the Church of England, but this was rejected by 59 to 49. What is the use of adhering to a mere theory of Establishment when union is at hand with a denomination which will, at the first vote, swamp the majority on this division?

The Baptist anniversaries have commenced remarkably well. We give a somewhat lengthened account of them in another column. The conspicuous feature of the Union proceedings has been Dr. Underhill's address, which was of a remarkably clear, precise, and bold character. Dr. Underhill is the first "layman" who has occupied the position as chairman of the Union, but it is not likely that he will be the last. Dr. Underhill vindicated the Scriptural position of the Baptists, and the necessity of their antagonism to the Established Church.

We are glad to see, amongst the recent publications of the Liberation Society, two of conspicuous ability and interest. The first is Dr. Mellor's reply to Canon Ryle, "Disestablishment: what good will it do?" Dr. Mellor says in the preface:—

The following lecture was prepared as a reply to Canon Ryle's pamphlet entitled, "Disestablishment: what good would it do?"—a pamphlet which has been widely circulated in some districts, through the liberality of earnest and generous Churchmen, to one of whom I was indebted for my copy. On reading it, I was forcibly reminded of the Carthaginian elephants, who proved more dangerous to their friends than their foes, and I have endeavoured to show that, whatever the original purpose of Canon Ryle might be, he has, in fact, supplied abundant reasons for the very disestablishment which he avowedly deprecates, but which no efforts of his, or of his Episcopalian brethren, will finally avert. Some expressions of the reverend gentleman I have purposely omitted to notice, lest I might be betrayed into utterances which, however true and well-deserved, might import bitterness into a controversy which it is important to conduct with calmness and Christian honour. My lecture has been delivered in several of the largest towns in England, including Leeds, Bradford, Liverpool, and Birmingham. It does not deal with every aspect of the disestablishment question, but with such only as have been presented by Canon Ryle.

Dr. Mellor's is one of the most effective of recent contributions to this subject, and ought to be widely circulated. The next publication is by the Rev. Chas. Williams, of Accrington, and is entitled, "Is the Church of England State-supported?" All Mr. Williams' work is painstaking and thorough. In this pamphlet Mr. Williams deals largely with Episcopal property, and has imported into his argument much new and valuable matter. The title argument is also put with great freshness and logical force.

#### THE IRISH CHURCH AND LITURGICAL REVISION.

One petition presented last week to the General Synod had 4,550 signatures, and prayed that "the persistent attempt to bring back our Church into the bondage of Rome" should be resisted, and "any judicial authority for the purpose of the absolution of sin ignored." It appears from the financial statement of the representative body that the total resources of the Irish Church are 7,056,206l. 19s. 9d. Of this amount 3,823,432 18s. 4d. is still due by the commissioners of Church temporalities to the Church body. Relative to the debate on the Communion service, which had not concluded on Friday, the Dublin correspondent of the *Pall Mall Gazette* says, "The lay leader of what is called the Protestant side has been Mr. Sanderson, M.P., who has astonished many by his ability and theological acumen. The chief clerical speaker on the same side has been the Rev. Dr. Griffin. The discussion turned principally on a motion by Mr. Bloomfield to alter the rubric so as to declare that the Church of Ireland recognises no special presence whatever in or under the elements after consecration; and the result of a division on this proposal was that the clergy voted against the proposition to the number of 130, those for it numbering 40; while the laity, who supported what some described as an extreme Protestant view, and one likely to cause a secession in the Church, numbered 111, against 98. Lord Plunket represents the principle in the Synod, on this question, of compromise and moderation, and the definition proposed by the revision committee is of his devising. It runs thus—"That immediately after the declaration at the end of the Communion service beginning, 'Whereas it is ordained, &c.,' there be added the following declaration:—'Whereas questions have been raised as to

the meaning and intention of the preceding declaration, and it hath been taught by some that by virtue of consecration there is in or under the form of the elements, a presence of Christ or of Christ's flesh and blood unto which adoration may be or ought to be done, it is hereby declared that such teaching is not permitted by the Church of Ireland." Many of those who vote for this compromise are strong opponents of the Rev. R. T. Smith, and the 'Sacramentalists,' as they are called, but appear to be influenced by a fear of disruption. Many take a desponding view, and think a split becoming every hour more difficult to avoid. It is stated that the "Protestant" party are extremely dissatisfied with the vague resolution of the Revision Committee on the Real Presence, especially since the Rev. Canon Smith boldly avowed the doctrine in their midst and startled them by his candour. Their last "notice" is one by Colonel Gun-Cunyngham to move that the "Church of Ireland doth not hold nor permit any of her ministers to teach anything contrary to the true, literal, and natural meaning (in reference to the Lord's Supper) of the 28th and 29th Articles of Religion" thereon. On Tuesday the Synod adopted the declaration, which the Revision Committee proposed should be added to the Black Rubric. The numbers were:—Ayes—clergy, 120; laity, 185. Noes—clergy, 52; laity, 36.

The New Testament Company of Revisers are now engaged upon the seventh chapter of the Acts of the Apostles.

DECISION OF THE GOVERNMENT ON THE EDUCATION ACT.—The *Birmingham Post* publishes the following special telegram:—"The Government have decided not to repeal the 25th clause of the Education Act. The terms of Mr. Forster's bill have at length been settled, and I am able to assure you of the above. What he intends to propose will be a small compromise which I have reason to believe will not be accepted by the Nonconformists. The Ministerial proposal is likely to receive the support of the Conservatives." The *Leeds Mercury* publishes a telegram of similar purport.

THE BISHOPRIC OF MADAGASCAR.—We have reason to believe that the Government has fully determined not to interfere in the matter of the Madagascar Bishopric. The demand that the Crown should issue a royal licence to consecrate a bishop who is to exercise episcopal functions in a country belonging to a foreign Government, would in the Madagascar case be an unwarrantable aggression on a great missionary institution, which has always maintained amicable relations with the Church of England Missions in heathen lands. At all events it is a case in which the interference of the Crown is not wanted. A bishop may be consecrated for Madagascar either in Scotland or South Africa if necessary, and there is therefore no interference with the independent action of the Church of England. But it is a case in which the Crown cannot interpose its authority without injustice to a mission on which there has descended for many years a Divine blessing, and which has made its success in Madagascar one of the great historical triumphs of Protestant Christianity.—*Record*.

KEBLE COLLEGE, OXFORD.—The anniversary services in connection with the college were held on Friday last. In the afternoon, the foundation stone of the new chapel, to be erected at a cost of 30,000l. by Mr. W. Gibbs, of Tyntesfield, was laid by that gentleman this afternoon, in the presence of a large number of the senior members of the university and their families, and others interested in the welfare of the college, including Mrs. Gladstone, Earl Beauchamp, Lord Lyttelton, Mr. J. G. Talbot, M.P., the Hon. C. L. Wood, Mr. J. G. Hubbard, M.P., Mr. A. Beresford Hope, M.P., the Dean of St. Paul's, the Rev. J. Keble, &c. The Bishop of Oxford opened the proceedings. Then followed several processional psalms (cxxx., cxxvii., and c.), the recitation of the Nicene Creed and some collects, after which Mr. Gibbs laid the stone with the prescribed Latin dedication, which states among other things that it is laid "in pious memory of the Reverend John Keble." The hymn, "Hail to Thee, the sole foundation," followed, and after the saying of three more prayers the service concluded with the hymn, "The Church's one foundation," and the benediction. In addition to the erection of the chapel it is proposed to add a new wing for an additional 300 students to the present buildings.

BISHOP TEMPLE ON THE STATE CHURCH AND THE BURIALS BILL.—In his annual charge delivered last week at Exeter, Bishop Temple said that to tear the Church of England from the State would be a task very much greater than any statesman had ever yet attempted. If it were to be unfortunately brought about, it would bring very serious mischief and evil upon the country. Although, however, it would not be an easy thing to disestablish the Church of England, the clergy in their labours could do a great deal to make it impossible, by setting before the people high religious principles and a high religious standard. Such a course would be a true Church defence. Subsequently, at a meeting at Okehampton, the right rev. prelate said that though probably the Burials Bill would not pass the Lords this session, before very long a bill of that nature would be carried. Some, no doubt, brought it forward in a spirit of attack which should be resisted, but there were others who thought they had real grievances, and their feelings should be respected. If any concession was absolutely necessary, he should prefer it being made to laymen as laymen, rather than distinctly to their denominations. They should be



allowed to use any such form as was suitable, guided only by such limits as were necessary for decency and order.

**A VERY DOUBTFUL STORY.**—The Rev. J. W. Brooks, rector of Great Ponton, and late vicar of St. Mary's, Nottingham, in a long letter to the *Record* on "Rome's Tactics," vouches for the accuracy of the following story:—"A certain clergyman died in a certain diocese towards the end of the year 1871. (I do not deem it expedient to mention names at present.) This clergyman had appointed as his executors a brother, who is an admiral in the British navy, together with a friend of this brother, also an admiral, well known at this time, and of high standing. The executors were prevented from meeting together to wind up the affairs of the deceased until the middle of the last year, when, upon examining his papers, they found a parcel as it were hermetically closed, and endorsed, 'Inviolably Sacred; To be destroyed.' A question arose about opening it, but they soon decided that it was their duty as executors so to do; when the parcel was found to contain two documents—one a dispensation from the Pope, permitting the deceased to retain his position as a clergyman of the Church of England, though actually a priest of the Church of Rome; the other a list of such of the clergy in his diocese, or near him, who are likewise possessed of dispensations, and upon whom he might therefore rely for friendly co-operation and sympathy."

**A CONFERENCE OF SOUTH ESSEX NONCONFORMISTS,** convened by circular, was held at Wanstead on Friday last, and was attended by influential electors from all parts of the division. Between fifty and sixty were present. Mr. James Spicer, J.P., presided. The meeting, including a short adjournment for tea, lasted four hours, and there was much discussion on matters relating to the strength of the Nonconformists in the division, the way in which they were at present represented by the two Liberal members, and the policy which should guide them in future. The result was that three resolutions were carried unanimously. The first resolution, moved by Mr. J. F. Butler, of Orsett, and seconded by the Rev. T. Hayward, of Rochford, declared that it was necessary now to reassert the principles of Nonconformity, and that a Nonconformist Committee be formed for the division, to spread these principles by lectures and the circulation of literature. The second resolution, moved by Mr. E. R. Cook, of Woodford, and seconded by Mr. Curwen, of Plaistow, directed that a canvass of the party be made to find out what proportion of the Liberals in South Essex were Nonconformists. The third resolution appointed the committee and formed a guarantee fund. The resolutions were further spoken to by Messrs. Ebenezer Clarke, of Walthamstow, Albert Spicer, J. S. Curwen, J. Smith, of Romford; and the Revs. J. Knaggs, W. S. H. Fielden, F. Sweet, C. S. Carey, J. Smedmore, D. Alexander, S. Conway, &c. The conference, which was a highly successful one, then adjourned until the result of the canvass can be made known.

**A REASONABLE HINT.**—We wish before the commencement of the May meetings to utter our warning, and to appeal to the societies which are supported by Dissenters as well as Churchmen. Such noble institutions as the Bible Society, the Religious Tract Society, London City Mission, Young Men's Christian Association, the Sunday-school Union, &c., are the common property of all evangelical denominations. Nonconformists have helped both to originate and to sustain them; and because at this juncture there are differences of opinion between ourselves and some State Churchmen on the question of education, to permit the meetings of these societies to be turned into opportunities for the advocacy of views with which we are contending is a wrong done to us against which we protest and which we are determined to resist. We have ever believed that such institutions and meetings presented neutral ground upon which we could meet members of other sections of the Catholic Church "in the unity of the Spirit and the bond of peace," without fear of dissension being introduced; and we desire to believe the same still. But if those who manage the affairs of these societies do not take just and careful precautions, they will find their annual meetings becoming scenes of discord and turmoil, such as will endanger the progress of their work and the existence of the societies themselves. For a bad example is soon followed. It will be remembered that at the Norwich Bible meeting the Rev. G. S. Barrett was compelled to protest against the introduction of sectarian disputes; and the same was done, though more successfully, at Bristol, by the Rev. Uriah Thomas. Auxiliaries necessarily take their cue from the parent institution; and thus, in many places, the peace of the Bible Society's gatherings is imperilled by the unwisdom shown in London last May. Now, we put it to secretaries and committees whether they can not devise some plan of keeping out disputed topics. Let it be understood that we Nonconformists are not afraid of controversy. If our great societies wish to have discussion, we are quite prepared to take our part in it, and we shall insist upon our right to do so if there is any further attempt to present only one side of the education controversy at their meetings. There is no desire on our part to make a disturbance; but this will have to be done if we are insulted on our own ground, as we were more than once last year.—*English Independent.*

**ANOTHER BURIAL SCANDAL.**—A child belonging to Mr. William Parker, manufacturer, had to be interred on Friday afternoon, in the portion of the cemetery belonging to the Church of England. The

Rev. J. Whalley, curate-in-charge of the parish church, was away from home, but had left instructions for the Rev. James Twamley, incumbent of Christ Church, Staincliffe, to officiate for him in case of marriages and funerals. Accordingly, the registrar at the cemetery acquainted Mr. Twamley by letter on the Thursday that there was to be a funeral on the following day. On the funeral party arriving at the cemetery, however, there was no officiating clergyman, and the undertaker was despatched to Staincliffe for the Rev. J. Twamley, but on seeing him the rev. gentleman said he had had no previous intimation of the funeral, and would not perform the service. The undertaker then went to the vicarage to ask the Rev. J. W. Cassels, incumbent of St. Thomas's, to officiate, but he also refused, stating that he had to go to Leeds, and even if he had not, he would not perform the service, as the death had not occurred in his own district. Mr. Parker, on being informed of this, sent for the Rev. W. Longbottom, New Connexion minister, but he had gone away, and afterwards a messenger was sent to Mr. Livesey, the town missionary, but he also was away from home. At last the Rev. H. R. Burton, Wesleyan minister, who resides near the cemetery, was asked, and at once consented to perform the service, and he read the burial service of the Church of England in the mortuary chapel, and also at the grave. The *Batley Reporter*, remarking on the incident, says:—"There is evidently need of a Burials Bill to teach certain clerical monopolists the necessity of ordinary decency in cases such as the one before us, and which has caused considerable excitement in Batley."

### Religious and Denominational News.

The Rev. Dr. James Taylor was on Thursday presented with 1,000*l.* by the members of Renfield-street U.P. Church, Glasgow, of which he was until lately the pastor.

The Rev. George Wright has, after nine years' pastorate, resigned the charge of the Baptist Church, Brabourne, and accepted the cordial and unanimous invitation to the ministry of the Baptist Church, Battle, Sussex.

**THE REV. NEWMAN HALL'S NEW PLACE OF WORSHIP.**—Earl Russell has consented to lay the memorial stone of Christ Church (perpetuation of Surrey Chapel) on Thursday, June 26. Operations in the Westminster-road have already commenced. The lowest tender for the foundations was 1,945*l.*, by Mr. Higgs, who built Mr. Spurgeon's Tabernacle.

**OPEN-AIR MISSION.**—The usual monthly gathering of the members took place on Monday evening, in the Young Men's Christian Association Rooms, Great Marlborough-street. Mr. J. Weatherley occupied the chair. About fifty attended to hear an address by Dr. G. L. Davis, on "The Evangelist, the Pastor, the Teacher, their Distinctive Calling, and Work," which was followed by a discussion in which Mr. J. Macgregor (Rob Roy), Mr. Kirkham, and others took part. It was announced that open-air preaching would commence on Sunday afternoon, April 5, at the Royal Exchange.

**THE EVANGELICAL ALLIANCE.**—The annual conference of the Evangelical Alliance was held last week, in the Pavilion Dome at Brighton, from Tuesday to Thursday. Many Evangelical clergymen and Nonconformist ministers of Brighton and from other districts were present, and among the laity were the Earl of Chichester, Mr. R. N. Fowler, M.P., and many foreign visitors. On Tuesday an address of welcome was delivered by the Rev. Dr. Winslow. The influence and example of the late Bishop M'Ilvaine and the Hon. and Rev. Baptist Noel were specially eulogised. The Mayor, the Rev. Dr. Steane, Mr. John Finch, and others, addressed the assemblage. The council of the Alliance were hospitably received at private residences. The principal discussion took place on Thursday afternoon. The Hon. and Rev. J. V. Blyth introduced the subject of occasional interchange of pulpits among orthodox ministers of the Gospel, which he advocated in a very able manner. A discussion followed, in which legal and canonical difficulties were pointed out, remedies suggested, and the whole question was ultimately referred to the council of the Alliance to deal with, taking such steps as they might deem expedient—either by agitating for an Act of Parliament to legalise the use of Episcopal pulpits by Nonconformists, or testing the powers of the Act of Uniformity by systematic infraction of the penal clause, thereby bringing the question forward. Dr. Steane mentioned that he had once preached by invitation in a Church of England pulpit, and had been threatened with prosecution. The bishop, who is an excellent and good man—one of the best on the bench, and a friend of the Alliance—out of respect to the speaker, if not from a higher motive, refused to prosecute. He simply wrote to the clergyman, warning him that he had broken the law of canonical obedience, and admonishing him not to do it again. The gentle reproof had the desired effect, and out of respect for authority, the clergyman promised not to repeat the offence. But the bishop also wrote to the speaker, informing him that he had broken two particular clauses of an Act. He had subsequently a conversation on the subject with the late Justice Willes, who said the Act quoted was obsolete, and that it would be very difficult, if not impossible, to fine a Dissenting minister who preached by invitation from an Established Church pulpit. The only way in which he could have been

dealt with legally, would have been by an indictment for "brawling in the church." (Great laughter.) And what grand jury, asked Mr. Justice Willes, would find a true bill, or what magistrate commit on such a charge in such a case?

### Correspondence.

#### THE YORKSHIRE COLLEGES.

To the Editor of the Nonconformist.

SIR,—If your correspondent from Bury had read my letter carefully, he would have seen that I did not "blame" the constituents of Rotherham College in the least. I merely stated a fact when I said that in consequence of the decision of the Rotherham Meeting two colleges would be now necessary. I was very anxious to throw the "blame" upon no single body, or upon any particular individual. Moreover the principal of Rotherham College, my esteemed friend Dr. Falding, has throughout the whole of these unpleasant proceedings behaved as a Christian and a gentleman who was willing to give up his own ideas and his own possible interests for the benefit of the denomination and for the welfare of our Yorkshire churches. In addition to this, I am indebted to Rotherham College for one of the most active, earnest, and self-sacrificing of pastors who is ever ready to spend and to be spent in his Master's service. If there were more ministers like he is in our cities and towns, we should never have to complain of the slow progress Congregationalism is making in our much neglected and populous districts. From these facts your correspondent may judge that I should be the last man to throw "blame" upon Rotherham College. But when "A. B." charges Airedale with "persistent selfishness," and adds that the "proposals of Airedale are so thoroughly unjust, selfish, and inconsistent with the real interests of the proposed 'Amalgamation College,' &c., he seems to forget that Rotherham in rejecting the site at Saltaire has followed the example of Airedale in rejecting the site at Potternewton. Mutual recriminations cannot do any good, but it naturally follows that if Airedale were wrong in one instance, Rotherham cannot be right in the other. I do not "blame" either, but sorrowfully regret that a number of Christian men cannot agree upon some plan which shall be for the benefit of all our churches. I do not agree with your correspondent that the erection of "two colleges will be a fatal blunder," much as I should prefer to see one large and flourishing institution. If our denomination is increasing at the rate of upwards of one hundred churches a-year, we shall certainly require more colleges to train and educate efficient ministers. "A. B.'s" advice is all very good about the "churches insisting" upon "the amalgamation being carried out; but the churches have again, and yet again, in their annual assemblies, declared unanimously in favour of amalgamation. Until each church becomes less cold, isolated, and independent, and more Catholic and Congregational, I am afraid there is no remedy. I shall much regret if my letter has caused any heart-burning or unpleasantness. I desired to throw oil upon the troubled waters, and wrote in the hope that one who had taken no decided stand upon the question, who, whilst wishing to retain the college at Bradford, had voted for the site at Leeds; and had desired nothing so much as the peace and prosperity of the churches, would perhaps be able to do something to reconcile estranged friends, and promote a thorough good feeling, and a hearty and united purpose amongst that section of the Christian Church which in the past has done so much for the welfare of our country, and for the spread of civil and religious freedom in England and throughout the world.

I am, Sir, yours truly,

J. A. CLAPHAM.

Bradford, April 20, 1873.

To the Editor of the Nonconformist.

SIR,—I can quite endorse all that your correspondent "A. B." says in reference to the spirit in which the amalgamation question has been dealt with by some of the Bradford friends. At first I had some sympathy with the motives which prompted the Airedale constituency to desire to have the new college somewhat nearer Bradford than Potternewton near Leeds, but I cannot feel that they were ever justified in saying to the Rotherham friends, "Bradford, or no amalgamation."

The desirability of the amalgamation of the two colleges is patent enough. Ever since 1850 the best friends of both colleges have been working to this end. The Bradford friends could have brought about the desired result by a very small concession. That concession ought to have been made, and I can find no better words in which to express my opinion of the action of some of the leaders of the Airedale constituency in Bradford than those of "A. B.," viz., that it partakes of persistent selfishness. I fear these gentlemen instead of intelligently keeping in view the interests of the denomination, have had too much at heart the honour of Bradford.

I don't think it is yet too late for these leaders to consider whether their action is leading us, and whether they ought not to make the necessary sacrifice of feeling, for there is no principle involved, and fall in with



the suggestion of "A. B." that some convenient neutral site should be adopted by both committees, so that a college may be erected which will at once meet the wants of and be an honour to our denomination.

I am, Sir, yours respectfully,  
AN OLD AIREDALE CONSTITUENT.  
\* \* We think this controversy should now cease.

#### THE AMERICANS IN TURKEY.

To the Editor of the Nonconformist.

SIR,—Will you allow me to correct one or two slight mistakes in your very excellent article of last week on "The Americans in Turkey." The number of copies of the Scriptures distributed is given as 160,000. This is the number that has been printed at Constantinople alone; besides these the British and Foreign and the American Bible Societies have printed large editions of the Scriptures in London and New York, and have sent them to Turkey. The Rev. L. G. Bliss, D.D., agent of the American Bible Society at Constantinople, informed me last fall that 305,751 copies of the Scriptures, in whole or in part, were sold in Turkey between the years 1861 and 1871. Of course large numbers were sold before that time. There are but eleven boarding-schools for girls; the number is stated at 110; this mistake was probably a mistake of the proof-reader. Robert College can accommodate, at present, only about 300 instead of 500 students, as stated, but they are about enlarging it to receive 500. These are minor faults, yet perhaps, worth correcting; in all other respects the figures of the article are very correct. In another part of this paper your readers will find a statement of the contributions thus far made in this country to the Central Turkey College, which you mention in the above article with such hearty approval. Allow me, as the agent of the college, to thank you for this favourable notice, and through you, all those who thus far have so generously aided me.

Yours most truly,  
J. C. TROWBRIDGE.

11, Queen-square, Bloomsbury, London.  
April 28, 1873.

#### PARLIAMENTARY SUMMARY.

In the House of Commons on Wednesday last week Mr. Beresford Hope's Canonries Bill, the purpose of which is to facilitate the endowment of canonries by private persons, was, with Mr. Bruce's approval, read a second time. The second reading of the Locomotives on Roads Bill, which gives to the local authorities the power of making regulations with a view to the more extensive employment of traction engines, was moved by Mr. Cawley, who, after some debate, accepted Mr. Bruce's suggestion that the whole subject should be referred to a select committee, and withdrew his bill. Mr. Butt's Irish Municipal Franchise Bill was read a second time—four Irish members only being present at the discussion—and Dr. Ball announced that he should oppose it later on. The Gretton Marriages Legalisation Bill was read a third time and passed. Mr. Heron obtained leave to bring in a bill to establish a court for the local legislation of the United Kingdom.

In the Lords on Thursday the Lord Chancellor laid on the table the report of the select committee on the Supreme Court of Judicature Bill, and gave notice that he would this (Thursday) evening move its recommittal. He also gave notice that he would on Tuesday call attention to the state of the law respecting the title and transfer of land, and would lay on the table a bill on those subjects.

On the motion for committing the Marriages (Ireland) Bill, Lord Midleton stated that after consultation with its promoters he would substitute for the words "Catholic Apostolic Church," to which exception had been taken, the words "any church or body who are not Roman Catholics, and who do not describe themselves as Protestants," and with this alteration the bill passed through committee.

Lord Morley, in moving the second reading of the Registration of Births and Deaths Bill, which was substantially the same as that which passed the Upper House last year, reminded their lordships that it was a measure to render the registration of births, now a voluntary act, a matter of compulsory obligation, first upon the father and mother, next upon those present at the birth, then upon the occupiers of the house where it had taken place, then upon the relatives having knowledge of the fact and residing within the same registration sub-district, and lastly upon those having charge of the child. The bill was, after some discussion, read a second time.

In the Commons, on Thursday, on the report of ways and means, Sir H. Selwin-Ibbetson moved a resolution declaring that the brewers' licence duty is unfair and oppressive, and should have been considered by the Government in the remission of taxation. Mr. Gladstone opposed the motion, and remarked that if there were a grievance, the brewers certainly thrived on it. Still they had no doubt a case for consideration at some future opportunity; but the Government, after careful consideration, had come to the conclusion that the Budget contained the most equitable mode of distributing the surplus. A discussion followed in which several members took part, but the motion was ultimately withdrawn.

The income-tax, tea, and Exchequer bonds resolu-

tions were agreed to. On the motion to recommit the sugar resolutions for the purpose of altering the dates, there was a long and somewhat rambling discussion, but eventually the motion was agreed to.

In the Lords on Friday, Lord Lansdowne, in answer to Lord Lauderdale, said that with respect to recent improvements in foreign breech-loading artillery, he was authorised to say that not only in the opinion of English authorities, but also in that of distinguished foreign officers, both our field-guns and our heavy guns were eminently satisfactory, and ran very small risk of being superseded at present by continental improvements. Lord Reddale gave notice that, on the motion for going into committee on the Supreme Court of Judicature Bill, he would move some amendments.

In the Commons, on Friday, after a discussion on the judgment of the Irish Court of Common Pleas in the Galway Election Petition, raised by Mr. O'Connor, Mr. Dalrymple called attention to numerous evasions and failures in the enforcement of the Workshops Acts in various parts of the country. An increase in the staff of inspectors was urgently needed, and but for the rules of the House, which prohibited another motion on supply, he would have moved a resolution to that effect. Mr. Mundella, Mr. F. Powell, Lord J. Manners, and Mr. Chambers also recommended the appointment of additional inspectors. Mr. Bruce admitted that the law was not enforced in some districts. The number of inspectors had been augmented from twenty-two to fifty-four, and he hoped in due time that further progress would be made. A number of supply votes of the Civil Service Estimates were then taken.

In the House of Lords on Monday Lord Salisbury gave notice that on Thursday he would move amendments to the Supreme Court of Judicature Bill, attaching *ex-officio* peerages to seats in the High Court of Appeal, and further he proposed that ecclesiastical causes should be referred to that tribunal.

In the Commons on the same evening Mr. Fortescue stated that Sir Frederick Peel, Mr. Price, and Mr. Macnamara were to be the Railway and Canal Commissioners under his bill.

On the bringing up of the report of the committee of Ways and Means, Mr. W. H. Smith moved that before deciding further on the reduction of indirect taxation the Government ought to put the House in possession of its views on the maintenance and adjustment of direct taxation, local and imperial. Mr. Lowe replied that the Government had already complied with the conditions of the resolution. He had stated the other evening that the reduction of direct and that of indirect taxation were to balance each other; that the poor, who, roughly speaking, paid the indirect taxes, should have as much relief as the rich, who paid the direct taxes. As to local taxation, the Government in 1871 had suggested handing over to the local authorities some 1,200,000*l.* a-year, and from the general pledge to propose some relief they did not retreat, though they must be allowed to choose the time and manner. The Budget, he admitted, put it out of their power to do anything this year. But he denied that he had endeavoured to embarrass his successor, because he intended to be his own successor next year. After several other members had spoken, Mr. Fawcett opposed the motion because of the inexpediency of hampering the consideration of local taxation by a pledge beforehand to grant money in aid of it. The more local taxation was considered the more clearly would it be seen that it affected the occupiers of houses in towns much more than landowners or tenant farmers. Sir Massey Lopes complained that the Budget left no margin either in this year's finance or the next for the relief of local taxation. Mr. Goschen said the Government refused to be drawn into any prospective declarations about finance beyond this—that they would endeavour to do justice to all interests. This they had done in the present case. The debate was adjourned to Thursday.

#### Epitome of News.

On Thursday the Prince of Wales held a levée at St. James's Palace, on behalf of Her Majesty.

Yesterday Her Majesty and court returned to Windsor Castle from Osborne, and will proceed to Balmoral about May 15.

On Tuesday, the King and Queen of the Belgians arrived in England on a visit to Her Majesty.

Prince Arthur the other day formed one of the company on board the Dover lifeboat, and as his royal highness was provided with a cork jacket, he had an opportunity of making himself practically acquainted with the means adopted by this agency for saving life at sea.

The Prince of Wales stayed a day or two at Brussels, on his way to Vienna. The princess and family remain at Sandringham.

The King and Queen of Denmark, accompanied by their daughter, Princess Thyra, are expected to arrive in this country at the end of May, on a visit to the Prince and Princess of Wales.

The Shah is expected to arrive in London on June 16, or shortly afterwards. On Thursday the Court of Common Council resolved unanimously that an invitation should be conveyed to His Imperial Majesty to dine with the Corporation at Guildhall.

The London correspondent of the *Manchester Guardian* makes a statement that the Chancellor of the Exchequer contemplates devoting the proceeds of the taxes upon carriages and horses to the relief

of local burdens. These proceeds amount for England alone to about 800,000*l.* a-year.

The Lord Mayor and Lady Mayoress gave a fancy dress ball at the Mansion House last Thursday. About 600 invitations were sent out, and nearly all were accepted. Sir Sydney and Lady Waterlow chose the costumes of the period of Louis XIV., and received their guests seated on a mimic throne. No masks or dominoes were admitted. A large crowd assembled outside the Mansion House, and cheered and "chaffed" the guests as they arrived. Dancing was kept up far into the small hours of the morning.

It is stated that there are about 3,000 "unaccepted" offers for the coming Royal Academy Exhibition. There is, of course, a good deal of mortification. "The rejection of my landscape," writes one of the disappointed to the daily papers, "is a slap on the face I don't feel at all disposed to endure."

The Hon. Beatrice Mary Catherine, third daughter of Lord Clifford of Ugbrooke, Chudleigh, and about twenty years of age, died on Monday morning from being burned on the previous night. The deceased was retiring to rest when the candle caught her night-dress, and she was speedily enveloped in flames. Assistance was speedily rendered, but it was of no avail, and the young lady gradually sank.

Lady Lyell, wife of Sir Charles Lyell, Bart., F.R.S., died on Thursday, in her sixty-fifth year. Her ladyship was the eldest daughter of the late Mr. Leonard Horner, F.R.S.

A few days ago a great fire broke out on the premises of Messrs. Peek, Frean, and Co., at Dockhead, Bermondsey, which rapidly spread to many of the adjoining buildings. The damage has been estimated at 100,000*l.*

The London milkmen held a conference on Friday night, and resolved to support a trade association for mutual help. An increase of price was hinted at.

The Earl of Pembroke, as Visitor of Jesus College, Oxford, has decided that a widower without children is eligible to a fellowship in that college. The earl had the advantage of the advice of the Lord Chancellor in arriving at his decision.

A paragraph in the *Daily News* says that the Atlantic is the forty-fifth large transatlantic steamer that has been lost since 1841. The value of these vessels was about 3,000,000*l.* sterling. Forty-one of the ships were of iron. Seven, supposed to have foundered at sea, were never heard of. As an illustration of the danger of the Nova Scotian coast it may be added that nine steamers running from the mouth of the St. Lawrence to Portland were lost in seven years.

The country seat of Mr. Morrison, M.P., at Malham, Wiltshire, was destroyed by fire last week. The books and the pictures were saved.

Mr. Dickson, Professor of Biblical Criticism, has been appointed to the chair of Divinity in Glasgow University, vacated by the preferment of Dr. Caird to the principalship.

The death of Mr. Macready, the eminent tragedian, is announced. He died at Cheltenham, where he had lived in retirement for some time, in the eighty-first year of his age.

There is a report from Doncaster to the effect that shortly after two o'clock on Tuesday afternoon, the town was visited by a smart shock of earthquake, which shook several houses to their foundations. The shock caused many people to run out of their houses into the streets and adjacent open spaces. Furniture was displaced, plates and dishes were audibly shaken, goods were unsettled in shops and warehouses, and some considerable consternation was caused for fully half an hour afterwards.

The Commissioners of National Education, at a meeting on Tuesday, resolved, by a majority, not to accede to the request of the Rev. Mr. O'Keeffe to restore two of the schools under his management to the roll of the National Board. The refusal is made on the ground that Father O'Keeffe is still a suspended priest. Mr. Bouverie's motion in the House of Commons relative to this case was on Tuesday postponed for some days.

At a special meeting of the National Labourers' Union, held at Leamington, Mr. Arch in the chair, a great lock-out was reported in Norfolk and Suffolk, and the sum of £200 was voted for immediate relief. The national conference of the Labourers' Union was fixed to be held at Leamington on May 28 and 29. Messrs. Gardiner and O'Leary were deputed to proceed to Ireland the next day to set up a National Union there.

The colliers employed at the Pontypool and Abersychan pits, belonging to the Ebbw Vale Iron Company, are out on strike in consequence of the refusal of the manager (Mr. Darby) to give them 10 per cent. advance promised to them at the close of the recent dispute.

In a letter written by Mr. Bright on the subject of the income-tax, the right hon. gentleman says that he is opposed to the impost, but he asks to be allowed to judge of the best time of its abolition, and of the claims of the other taxes on the consideration of Parliament. Mr. Bright thinks that, with reasonable economy, much may be done to make our taxation less onerous and more just; and, he adds, "It will give me pleasure to support the Government in reducing the expenditure and lessening the burdens of taxation."

The proprietors of some of the principal collieries in the neighbourhood of Sheffield have further reduced coal an average rate of 2*s.* 6*d.* per ton, the alteration to take effect from the first of next month.



## THE LIBERATION SOCIETY.

## MEETING OF THE COUNCIL.

The annual meetings of the Liberation Society were held yesterday, commencing with the meeting of the Council at the Cannon-street Hotel, at two o'clock. There was a large attendance of members. Amongst those present were—Mr. Alfred Illingworth, M.P., (in the chair), Mr. E. Miall, M.P., the Hon. E. Lyulph Stanley, Mr. H. R. Ellington, Mr. E. C. Whiteley, Mr. F. Schnadhorst (Birmingham), Rev. E. White, Mr. E. S. Robinson (Bristol), Mr. Stafford Allen, Rev. W. Griffiths (Derby), Rev. Dr. Stock (Huddersfield), Rev. J. H. Hintor, M.A., Rev. T. Penrose, Mr. W. Shaw (Longwood), Mr. Wm. Baines (Leicester), Rev. J. Shaw, Rev. A. Hannay, Mr. H. S. Leonard, Rev. G. M. Murphy, Rev. John Pillans, Mr. C. H. Elt, Rev. T. Lloyd (St. Ives), Mr. P. Crellin, Rev. Wm. Braden, Rev. G. W. Conder, Mr. Richard Sharp, Mr. G. H. Baines (Leicester), Rev. G. S. Ingram, Mr. M. I. Whibley (Cambridge), Mr. Thomas Piddock (Hanley), Mr. John Andrew (Leeds), Mr. G. Kearley, Rev. E. L. Forster (Hereford), Mr. S. Grundy (Leicester), Mr. James Pearce (Southampton), Rev. T. Adams (Darenty), Mr. J. S. Wright (Birmingham), Rev. Dr. Todd, Mr. John Clapham, Mr. H. W. Earp (Melbourne), Rev. H. Crassweller, Rev. A. Tilly (Cardiff), Rev. Charles Williams (Accrington), Rev. H. C. Leonard, Mr. Neville Goodman, Mr. A. Haggis, Rev. Thomas Neave (Dorchester), Mr. Ebenezer Clarke, Mr. Ferris, &c.

The CHAIRMAN opened the proceedings by congratulating the council on the unity of purpose and the heartiness which continued to characterise the society's supporters. The times were more than ever pregnant with import, and friends and foes were agreed that the past year had been one of the most eventful in the history of their cause. The great embarrassment produced in Parliament and elsewhere by the relations existing between Church and State, and the increased pretensions and enlarged claims urged by the clergy in reference not only to ecclesiastical but also to educational matters, indicated that we were on the verge of a change. Never was there a time when Nonconformists generally were so united in their demand for religious equality. The population of Wales was with them almost to a man—(cheers)—and their cause had received a large accession of support from Scotland, where even the supporters of the Establishment were for the most part indifferent to the result of the pending contest. The entire Methodist body, with the exception of the older branch of it, had also come round to their views. On a former occasion he (the chairman) had ventured to predict a movement in their favour, even among that section of the Methodists, and he had lately noticed a marked change among them. They differed, however, from Nonconformists, in that they had not first dealt with principles, and then prepared for action, but had taken alarm at the danger which threatened Protestantism. Many of their younger men, too, were manifesting a desire for a more independent attitude, and a disinclination to hang on to the skirts of the Established Church; they were aspiring to a position more worthy of their denominational strength. Passing to what was happening within the Established Church itself, the chairman alluded to the plaintive utterances which had been so frequent during the past year. The pressure of distress had evoked confessions from many who would gladly have remained silent; but the freedom of action and the extensive Church reforms they so much coveted were unattainable while the connection of Church and State lasted. In the matter of primary education the Government had contrived to satisfy its opponents at the expense of its friends. In regard to Irish education, it was understood that the principle of religious equality would not be violated; and though Mr. Gladstone had deviated as little as possible from the straight line, it was pointed out by Conservative statesmen that though partiality was necessary for England, it was not permissible for Ireland. The result was well known, and, looked at in the light of Nonconformist principles, it was not to be regretted, though it was a serious price for Government to pay, and the satisfaction offered to the Romanists was very trifling. But in the settlement of the University question, Ireland should be placed in the same position as England. Piecemeal legislation was to be deprecated; it merely frittered away the time of Parliament, and resulted in confusion. In regard to secondary education, the position of Nonconformists was not more satisfactory. They had a right to expect that the ruling of the Court of Chancery that a Dissenter was not an honest man, and therefore not qualified for membership of a governing body of a public school, would have been superseded by the working of the Endowed Schools Commission; but the fact was that, even in districts largely inhabited by Nonconformists, only a small minority of the governing bodies of public schools had been selected from their number. If religious equality had been

the object it had certainly not been attained; but the powers of the Commission would expire this year, and would certainly not be renewed without a debate in Parliament. Then what was their position in regard to elementary education? Government stood pledged by the Queen's Speech to a modification of the existing Act, but every other question had been allowed to take precedence. The demands of Nonconformists had, however, been very clearly expressed, and whatever changes Government might make in their favour would cost them the support of its Conservative allies, who were petitioning the Education Department to leave things alone. The question would be an embarrassing one at the next election, and the Liberal party would no doubt suffer. As to the Burials Bill, they had reason to complain that when in the recent debate the Opposition was led by the Conservative chief, Mr. Gladstone, though not always over reticent, remained a silent occupant of the Treasury Bench. Lord Lyttelton at a Church Defence meeting had expressed his regret that Nonconformists had not permitted a religious census to be taken, so that the opinion of the nation as to disestablishment might have been ascertained; but he (the chairman) protested against any such method of settling that question, which would yet be decided at the ballot-box. The Bishop of Manchester, in his exhortation to keep aloof from political party, was merely throwing dust in their eyes. Jacob Bright had truly said that for every Liberal clergyman there were ninety-nine Conservatives; no class was more exclusive. He (the chairman) cordially acknowledged the co-operation of other Nonconformist organisations at Birmingham, Manchester, and elsewhere in the work of the society, and, adverting to the question of finance, reminded the council of the famous saying of Joshua Wilson, that all agitations, when wisely conducted, would pay for themselves. The balance at the banker's was small, and it was not intended, at present, to raise another special fund to take the place of that which was exhausted two years ago, but rather to seek a large increase in the permanent subscription list, to meet the large claims which would arise during the coming autumn and winter. Nonconformists must measure their strength and act accordingly. They would be called on to exercise greater influence in the constituencies, and to weed out any candidates who were falsely sailing under Liberal colours. But they would be found equal to the occasion, and would do their duty manfully. (Cheers.)

Mr. CARVELL WILLIAMS then read the report of the Executive Committee, which we should have been glad to have given at length had our space permitted. It commenced as follows:—

At no period since the society's formation have its principles and object excited such general interest, and been the subject of such searching discussion, as during the year which closes with the present meeting. The fact is attributable, mainly, to the society's incessant exertions during nearly thirty years—to the impetus given to the cause of disestablishment by the abolition of the State Church in Ireland, and to the debates on the motions of Mr. Miall in the House of Commons. But it is also attributable to the new zeal of the supporters of Church Establishments, who, animated partly by fear for the safety of institutions once supposed to be impregnable, and also by a commendable desire to remove the abuses which weaken their efficiency, have entered into the conflict with an ardour which has increased its severity, and has also perceptibly hastened the final issue. The charges of Archbishops and Bishops; the formation of Church Defence Associations; the delivery of popular addresses, and the circulation of numerous publications, combined with the declarations of parliamentary representatives and candidates, and the utterances of public journals, have forced the question of disestablishment on all classes of the community, and have deepened the previously prevailing conviction that the day is not distant when its settlement will become the great political necessity of the time.

The work of the season was commenced unusually early, with a highly successful conference at Birmingham; followed by one for the Southern Counties, held in London.

The society's views have, during the past year, been advocated on the public platform with unflinching energy: and, probably, the meetings which it has convened have never been so numerous, so largely attended, or have exerted so perceptible an influence. This has especially been the case in the northern counties, where the society's friends have laboured with an earnestness which merits the committee's warmest thanks; but the work has also been carried on successfully in rural towns and in villages in which formerly it could not have been followed by adequate results. Various Nonconformist committees have supplemented the labours of the society by the delivery of valuable lectures, and by the adoption of measures specially adapted to local wants. In some cases the action of Church Defence Associations has presented openings which the society had before vainly sought, and in others lengthened controversies, carried on by means of lectures, or of correspondence in the local press, have served to deepen, and to render lasting, the impression which has been produced.

It is not without regret that the committee advert to a feature of the agitation of the past year, which, as they think, calls for the reprobation, not of themselves alone, but of all who value that right of free discussion which is one of the cherished traditions of the English people. The mainly declaration of the Bishop of Manchester, that "in this controversy he meant to fight with the weapons of sober reason, and not with brickbats and bludgeons," has, unfortunately, failed to influence, even in his own diocese, the supporters of the cause of which he is an able and respected advocate. Both there and elsewhere they have, in many instances, not only persistently endeavoured, by means of the coarsest personalities, to let down what should be serious

controversy to the lowest level, but have resorted to clamour and to violence to stop the mouths of those who could not be silenced by reputable means. The committee do not suppose that the meetings which have been broken up, or disturbed, by those who, calling themselves the friends of the Church, have shown themselves to be enemies to peace and order, have been less effective for their intended purpose than those of a tranquil character. On the contrary, these latest illustrations of the pernicious influence of State-Churchism have told with no inconsiderable effect on that large class of the community which is animated by a sense of justice and a love of fair play, and which is quick to detect in such proceedings the signs of a bad and of a failing cause. The committee, however, feel that the warmest sympathy, as well as the thanks, of the society's friends are due to those of its representatives who, at the sacrifice of strength, time, and feeling, have unflinchingly faced opposition of the character now described. Nor will they neglect to express a hope that there will be, on the part of the friends of voluntarism, a careful avoidance of everything unworthy of a cause which can be best served by Christian means, as well as a patient persistency which will ultimately vanish every opposing force.

The society's income has been increased during the year, but, the expenditure having increased also, it is insufficient for the work now to be done, and a new appeal to the liberality of the society's friends will be needful.

The position of the Burials Bill, the education question, and the endowed schools question, are next adverted to, and the history of the Irish University Bill is also described. In regard to the last-named topic, the committee say that—

Whatever else has happened, their principles have been boldly maintained and successfully vindicated. They have, practically, been adopted by Parliament and the nation, and whenever, and by whomsoever, this perplexing question may be settled, it may be confidently asserted that it is on those principles that its settlement must be based.

The committee are gratified that, notwithstanding the failure of the ministerial measure, one of the objects at which it aimed will be secured in the present session of Parliament. The consent of Mr. Fawcett to limit his bill to the abolition of ecclesiastical tests in the University of Dublin, and the willingness of the Government, on its return to office, to afford the requisite facilities for carrying it without delay through Parliament, have extricated both from a position of great embarrassment, and have ensured the success of a measure which is now regarded with favour by almost every party in the State. It will form an important addition to a series of enactments which the advocates of religious equality may regard with the utmost gratification. It may prove the precursor of other changes in the University of Dublin, facilitating a solution of the problem which has baffled the genius of the ablest Minister of modern times. And it may also serve to stimulate to fresh exertion those who have to finish an uncompleted work in connection with the English and Scottish Universities.

Mr. Miall's motion of last session is next dealt with, as well as the motion to be submitted on the 16th of May, the discussion on which the Committee anticipate "with an interest which is shared by thousands beyond, as well as by those within the society's immediate circle."

This is attributed, in part, to the influence of public events in forcing the question on public notice. The Bennett judgment has exercised the greatest influence in this respect during the past year. The effect of the judgment is described, as well as the desperate efforts of the Evangelical party to prove that the judgment involves but little injury to Protestantism. These efforts are said to have failed; the laity of the Church being dissatisfied and perplexed. The impression produced on some of the Nonconformist bodies has been very marked, and the recent proceedings of the Methodists, and of the Presbyterians of England and Scotland, are referred to in proof of that fact. It is declared that the time is at hand when the two remaining Establishments "will have to face the resistance of the whole force of Nonconformity." The present state of the Church of England indicates that there are at work within it disintegrating influences which will aid the attack from without. On this point we quote the following passage:—

It may be admitted that that resistance might be greatly protracted if the defenders of the beleaguered institutions possessed the strength that comes of union, and there were no disintegrating agencies at work within. But as regards the English Establishment, at least, it is admitted that, great as may be the perils which threaten it from without, they are equalled by those which arise from internal feuds and increasing disorganisation.

The past year has supplied new illustrations of the truth of the assertion deliberately made by one of their number, that while Churchmen of various schools "may co-operate for objects of a temporal, or semi-temporal kind," it is "impossible for them to work comfortably together in direct dealing with souls." A sense of danger has not availed to repress a spirit of mutual antagonism, characterised by a bitter contemptuousness which, happily, cannot be paralleled in any other religious community. Nor has the growth of a spirit of insubordination been less marked; the boldness and the pertinacity with which law is violated and authority is disregarded, having apparently paralysed the hands of the legally appointed rulers of the Church.

The dissatisfaction of the laity with a state of things which they deeply deplore, but are powerless to alter, is openly expressed; though as yet they are too perplexed, or too disunited, to act with the resoluteness demanded at such a crisis. Under the joint operation of the law of patronage and of the parochial principle, they witness around them the steady growth of doctrinal teaching, and of ecclesiastical practices, which they regard with dislike, if not with detestation, and they have ceased to hope that they will be repressed as the result of appeals either to public opinion, to the courts of law, or to the bishops of the Church. They



demand a place in Convocation, as a means of securing their rightful influence in the Church's councils, and are told that "the clamour to introduce laymen to legislate in Convocation is only another mode of asking for the disestablishment of the Church." They have at length begun to be ashamed of that traffic in livings which has always been regarded by others as one of the greatest scandals of their Church; but objections are offered to every proposal for an improved system of patronage; while it is felt that the compensation of patrons can scarcely be effected except in connection with disestablishment. The demand for Church reform is, however, not confined to the laity; for the clergy unite with them in declaring that without reform there is little hope of saving the Establishment. Hence there have been formed several societies aiming at changes in either the administration or the formularies of the Church; but actual and definite measures of reform have not been framed; or are altogether inadequate; the difficulties in carrying such measures through Parliament increase; while Parliament itself is distrusted, and the few ecclesiastical Acts which are placed upon the statute-book either give but grudgingly the liberty which is sought, or create new anomalies in the place of those which they were intended to remove.

It is, however, urged, that time will be required for these influences to have their full influence on Churchmen, and that much opposition has yet to be encountered. The last topic referred to is the approaching general election, respecting which it is said:—

Disestablishment may not, and probably will not, be the main question on which that election will turn; but it will, so far as it concerns England and Scotland, be more prominent than it has been on any similar occasion. Wisely, or otherwise, the political party which is seeking to regain official power, will press it to the utmost, with a view to harass and defeat opponents. Many of those opponents will not be equally prepared to stake their fortunes on such an issue, and thus in some cases the advocates of perfect religious equality will be embarrassed by the conflicting claims of fidelity to principle on the one hand, and of party ties and traditions on the other. Of the exact course which it will be right for them to pursue, under such circumstances, it will be the duty of the Executive Committee to speak at a more fitting time, and with greater fullness than is possible at the close of this report. They, however, do not intend to lose any time in making preparations for electoral work; for whatever else may be doubtful, it is certain that the coming appeal to the country will furnish the greatest opportunity the society has ever had of indoctrinating the public mind in the principles and facts of this great controversy. To use it as it should be used, will require much forethought, careful organisation, large expenditure, and above all, indomitable energy. Equally essential will be a wise selection of means, and employment of strength, in deciding on the electoral policy adapted to the several constituencies; followed by inflexibility of purpose in pursuing the particular course deemed to be necessary and right. Speculation on the probable result would be both ill-timed and unavailing. However uncertain the issue, our duty will be plain. We have laboured for many a year to bring about the struggle which is now at hand. Long waited for, it commences amid the most auspicious auguries; and while it may, nevertheless, be severe, it promises to be comparatively brief. Let us "stand therefore; having our loins girt about with truth, and having on the breastplate of righteousness"; and while we patiently endure obloquy, and, if necessary, temporary defeat, let us take heart at the thought that the final issue is in greater hands than ours; and that, when it comes, it will, by the evils which it will rectify and the benefits it will confer, repay us well for all our sacrifices and all our toils.

Several of the passages in the report were much cheered as they were read.

Mr. ELLINGTON, the society's London treasurer, presented the treasurer's account, from which it appeared that the total receipts of the year were 5,872l. 2s. 9d., and the expenditure 6,173l. 15s. 3d. The balance due to the treasurer is 200l., but the actual deficit is 44l. 4s. 5d. Mr. Ellington briefly explained the cause of the increase of expenditure. It arose from an increased demand on the resources of the society, which must be met. (Hear, hear.) This was a time, he added, when it was necessary for them to believe all things and hope all things. Their work had God's blessing upon it; and he felt that each of them was willing to make such sacrifices as he could in its support. Every member of this society, he believed, did his work with all his heart. (Hear, hear.)

The Rev. EDWARD WHITE moved the first resolution, adopting the report:—

That the Council receives and adopts the report of the Executive Committee, with the treasurer's account, now presented. It regards with much satisfaction the vigour and the success of the society's operations during the past year; and, while regretting that the supporters of Church Establishments should have had recourse to clamour and to violence in order to obstruct the public advocacy of the society's principles, it looks upon the resort to such proceedings as one of many indications of the progress which those principles are making in the estimation of the public. The Council also recognises the great value of the services rendered to the society by those who, under such circumstances, have with courage and ability advocated those principles on the public platform.

The speaker said that he regarded with unfeigned admiration the perseverance of the committee and the secretary. (Hear, hear.) The Liberation Society, he was glad to see, was not behind other organisations in renewed manifestations of vigour. Mr. White went on to refer to an article in the *Pall Mall Gazette*, in which it was said that it was only owing to the acrimony of the Liberation Society that the Church was kept together—(laughter)—but why the *Pall Mall* should come down upon them for that he could not understand. There were certainly, as it was said, plenty of disintegrating forces in the Church; but it would be a serious loss to the nation if the Nonconformists were to retire and have no hand in saying what should be done with Church property. (Hear, hear.) How-

ever, he did not believe in the sincerity of the *Pall Mall Gazette*. Well, he had been reading a recent work of Mr. Darwin's on "Expression in Animals." (Laughter.) Every organism had a suitable voice given to it; and the Church, at certain meetings to which reference had been made in the report, found its voice in brickbats and stench. (Loud laughter.) They were the expression of Church opposition. They were valuable as an expression of free thought—(laughter)—and if their opponents gratified themselves by their brickbats and stench, or even, if it pleased them, roared like dragons, why let them roar. (Laughter.) He had attended a meeting at Cambridge, when a stench, intended to dissolve the assembly, was made, and it grieved him to say that it reminded him of a certain passage in Dante's "Inferno," and that passage had done a great deal of good—(laughter)—for when they went afterwards there was not the least sign of smell; in fact, the meeting was rather dull. Well, the Apostle Paul had had to fight with beasts at Ephesus, and if there were beasts in England they must be fought too. Let us fight them. He believed that those who were fighting for the society were doing a great work. They were tending to promote national manhood; and what Hume had said of the Puritans—that they kept alive the spark of liberty in England—would one of these days be said of those who were doing similar work in the present day. The verdict of posterity would repay them. (Loud cheers.)

The Hon. E. LYULPH STANLEY, who the chairman stated had recently joined the committee, in seconding the resolution, remarked that the movement was now passing into a new phase. The old phase was one of propagandism and education. They had to set free the lay mind and call the attention of the country to their work. The second stage was now reached, and it was a practical one. They now had to write their ideas in the statute-book. (Hear, hear.) So long as the organisation was a Dissenting one the Church party was not so much afraid of them; but since the Irish Church Act, and since Mr. Miall had brought forward his motions, the question had become a "burning" one. But the conflict was only beginning, and they would find that they could not touch class prejudices without raising a nest of hornets. (Hear, hear.) As for the meetings to which allusion had been made, they might congratulate themselves upon them. Such meetings would make the more thoughtful people take their side. Mr. Stanley expressed his thanks for the offer of a seat on the committee, and said he had complete sympathy with the movement, and hoped to work heartily for it. (Cheers.)

Mr. MIALL, M.P., who was received with great applause, said that the review of the proceedings given in the able and eloquent report which they had heard had a deep interest for himself. (Hear, hear.) He had not attended many meetings of the executive committee during the past year; but he had so thorough a confidence that those on the committee would pursue their end by means only worthy of it, that he spared himself the time and strength that were necessary to attend. (Hear, hear.) The report gave decided indications of progress beyond that of any other year—even the years of great excitement, such as that of the Irish Church agitation. In approaching the termination of their labours, those labours would multiply, and become more vitally important in themselves. (Hear, hear.) The Irish Church was an outwork of the system of Establishments; they had now come in contact with the system itself. The forces that would be now roused would be more and more of a spiritual character. The past year had not been one of great excitement, but of hard work. He noticed that all the Nonconformist bodies were now spontaneously coming forward to support his position. He expressed his thankfulness and gratification for such support, and felt that, whatever the result of his motion, or the character of the debate upon it, he could go to his work with the full consciousness that he was sustained by the hearty concurrence of all Nonconformist bodies. With regard to the electoral conflict before them, it might be that their friends would rather not have had a decisive conflict this time; but the other side would fight the battle. They were strong upon it, and they would make the character of the contest unmistakable. They themselves would gain nothing by shrinking from it; but while they need not adopt a hard-and-fast line, they were bound to put forward their principles at every election. He thought they had reason to complain of the representation of the great cities and towns where Dissenters were in a majority, but where the representation was not consistent with the state of opinion. They were misrepresented by those calling themselves their friends. (Hear, hear.) They must convey to these friends an intimation that they could only support them on this understanding—that their principles were manfully represented. (Cheers.) How many seats they ought to have he did not know; but what they could do they ought to do. This was not a time to shrink, and they of the Nonconformist party would not sustain loss, although the Liberal party might—but not to the extent that some supposed. Their duty was clear. The tendencies of the time, and the outcome of political events, were with them. They must fight this battle and decide it—(loud cheers)—and there would be plenty of things left for them afterwards as citizens to do. (Hear, hear.) He congratulated the council meeting on its character and its numbers, and he trusted—he was anxious—that they should pursue with sobriety

and ardour the path they had hitherto pursued. (Loud cheers.)

The resolution was passed.

The second resolution, moved by the Rev. THOS. LLOYD, of St. Ives, was as follows:—

That the appointment of the Hon. E. Lyulph Stanley to fill a vacancy in the executive committee be confirmed.

Mr. Lloyd said he had been present at many meetings of the society, and recalled the names of Dr. Cox and the Rev. John Howard Hinton (who had just left the room). They had always had the right men in the right place. (Hear, hear.) He found, himself, that there was a widening acceptance of their principles, especially amongst Episcopalians who wanted freedom, and he believed many more would yet come out of the Church, as two or three had already done. (Hear, hear.)

Mr. W. SHAW, of Huddersfield, in seconding the resolution, expressed his conviction that the hands of the committee should be strengthened. He referred to the work in his own neighbourhood, where Dr. Stock and the Rev. Charles Williams had done great service; but perhaps the greatest had been done by a Mr. Christison on the other side, who had really done the Liberation Society a great deal of good. (Hear, hear.) He hoped, however, that the executive committee would not leave the work to local men, but follow their opponents wherever they went.

The resolution was put and carried unanimously, and Mr. STANLEY acknowledged the election, saying that he should work hard and with sincerity. (Cheers.)

The next resolution, on Mr. Miall's motion, was moved by the Rev. T. ADAMS, of Daventry:—

That the Council expresses its hearty concurrence in the terms of the motion in favour of Disestablishment, about to be submitted to the House of Commons; and, while expressing its deep sense of obligation to Mr. Miall for the ability and judgment with which he has already placed the subject before Parliament, it trusts that he will continue to receive the earnest support of all who desire the realisation of the object he has so long and so faithfully laboured to promote.

Mr. Adams said that this resolution would be carried at once. It needed no advocacy amongst themselves. (Hear, hear.) They were ready, in their several spheres, to give Mr. Miall all the support that he needed. They would soon get, however, another kind of support, and that was from the agricultural labourers. He had been amongst them, and he found that no proposition received more support from them than that of the disestablishment of the Church. If the Church expected the agricultural labourers to rally round it, it would be grievously disappointed. (Cheers.)

Mr. G. H. BAINES, of Leicester, in seconding the resolution, after referring to some local matters, expressed the necessity which existed for the electors in the various constituencies to look after their own members. (Hear, hear.)

The resolution was unanimously carried.

Mr. NEVILLE GOODMAN, M.A., moved the following resolution on the Irish education question:—

That the Council, while it cheerfully acknowledges the desire of Her Majesty's Government in framing the bill for the extension of University education in Ireland, to act in accordance with the principles affirmed by the Legislature in abolishing the Irish Church Establishment, concurs in the objections which were urged by the friends of religious equality to certain provisions of the measure, and rejoices as the evident determination of the nation that the national Universities shall be placed on an entirely unsectarian basis. It derives further gratification from the fact that, notwithstanding the defeat of the measure, the abolition of ecclesiastical tests in the University of Dublin is likely to be secured during the present session by the passing of the bill, of which Mr. Fawcett has been the persevering advocate.

Mr. Goodman said that the main thing to be abolished was these tests. In England they had only half abolished them, and the worst were yet left. He thought Mr. Fawcett had done a great service—(Hear, hear)—and had cleared the way of the Government. He believed that the Government had acted, and was acting honestly, on the education question; but it was difficult to act with satisfaction while the State Church existed. (Hear, hear.)

Mr. F. SCHNADHORST, of Birmingham, seconded the resolution. He thanked the chairman for the reference made to the Nonconformist associations, of which he was a representative; and, referring to public matters, said they must warn the Government that they could not have one set of principles for Ireland and another for England. He contrasted the conduct of the Government to the Irish Liberals with their conduct to the English Liberals. He believed that the Liberal party was prepared to abolish the clerical fellowships; but the Government had proposed a commission, and the question was now postponed for several years. They must say that they would not have their rights thus set aside. (Hear, hear.)

After a few remarks from the Rev. ISAAC DOXEY, the resolution was carried.

The next resolution dealt with the Burials Bill:—

That the Council expresses satisfaction that the House of Commons, by a decisive vote on the second reading of the Burials Bill, again affirmed the principle that the right of conducting burial services in English churchyards ought not to be confined to the Established clergy. The Council tenders its warm thanks to Mr. Osborne Morgan, M.P., for his able and persistent efforts to overcome the obstacles necessarily encountered in passing a measure the practical operation of which will, the Council believes, be as advantageous in this as in the other parts of the kingdom.

The Rev. Dr. STOCK, of Huddersfield, moved this resolution. He said that he was a Baptist, and this question touched the Baptists more closely than it did any other body, because they did not baptize their children. With regard to the meetings to which reference had been made, he had been at some of them, and could say that the uproar sometimes came from men of education and position; but it was curious that the same parties



annoyed them (the Liberation party) that annoyed the Permissive Bill people. Beer and the State Church had been closely allied in these uproars, of which he gave Exeter as a conspicuous illustration. He then referred to the progress that was made, as shown by the treatment of their question in the *Times* and the *Saturday Review*, and also by Mr. Disraeli in his speech on the Burials Bill. The society was never so strong as it was now, and all they had to do was to be faithful to the end. (Cheers.)

The Rev. T. PENROSE, Primitive Methodist, seconded the resolution, and said he hoped they would address themselves strongly and heartily to the settlement of this question. The Methodists had met with great opposition from the Church. Mr. Penrose gave some statistics of his own denomination, showing the great extent to which the present law of burial affected them.

The Rev. E. FORSTER (Hereford) supported the resolution, giving also some facts illustrative of the working of the present law. The resolution was then carried.

The next resolution was on the general election, and was moved by Mr. E. S. ROBINSON, of Bristol:—

That, in view of the approaching general election, it is a duty incumbent on the society's friends to prepare without delay to avail themselves of the opportunity presented by such an event, both for successfully advocating their principles and for securing their better representation in Parliament. It, therefore, trusts that there will be a prompt response to the appeals of the executive committee for the increased funds, and for the improved organisation which will be essential for electoral purposes, together with a resolve to exercise the electoral franchise in the way best calculated to secure the ultimate triumph of the policy of disestablishment."

Mr. Robinson eulogised the moderate tone of the resolution. There was no hard-and-fast line drawn in it; it allowed full discretion. (Hear, hear.) While he himself could not say that he might not vote for a member who would not follow Mr. Miall into the lobby, he would say that candidates should be pressed very hard. (Cheers.) He then referred to the Nonconformist associations, of which, at one time, he said he was inclined to be jealous, but he now saw the necessity for them. The Liberation Society was a national institution; these were local, and every Englishman liked local associations. He thought, too, that the Nonconformist associations could deal with the theological argument, which they of the Liberation Society could not. For instance, they could not argue that a State Church led to Popery, but the Nonconformist associations could do this. (Hear, hear.)

Mr. J. S. WRIGHT (Birmingham) seconded the resolution. He said that they had not used their electoral machinery to the extent that they should have done. (Hear, hear.) He urged putting questions to candidates, finding more candidates amongst themselves, and an increase in the funds of the society. He was quite prepared to do his share of duty in this. (Hear, hear.)

The Rev. W. BARKER (Hastings) suggested interviews with their members. (Hear, hear.)

Dr. STOOK said that he could not agree with Mr. Robinson that the members of the Liberation Society could not deal with the theological tendencies of the Establishment. He had done so, and should do so still. (Laughter and cheers.)

The resolution was then passed.

A vote of thanks to the chair was moved by the Rev. G. M. MURPHY, seconded by Mr. PHILIP ORELLIN, and carried with acclamation.

The meeting then separated.

#### PUBLIC MEETING AT EXETER HALL.

The annual public meeting took place in the evening in Exeter Hall—held there this year for the first time. Every part of the spacious edifice was crowded with a most enthusiastic audience; the great platform was equally thronged. We noticed Sir Wilfrid Lawson, M.P.; Mr. A. Leatham, M.P.; Mr. A. Illingworth, M.P.; Mr. Stevenson, M.P.; Mr. H. Richard, M.P.; Mr. Miall, M.P.; Mr. M'Laren, M.P.; the Revs. W. Arnot, W. Braden, J. P. Mursell (of Leicester), Dr. Edmond, T. J. Brown (of Northampton), W. Griffith (of Derby), Dr. Thomas (of Pontypool), J. C. Gallaway, Marmaduke Miller, T. Penrose, John Pillans, Dr. Rutherford (of Newcastle), W. Barker (of Hastings), G. W. Conder, A. Macbeth, Charles Williams, T. Egg, Thomas Neave, Dr. Spencer (of St. Matthew's, Marylebone), G. M. Murphy, J. Ingram, Dr. Hoppus; Messrs. Titus Salt (of Bradford), E. S. Robinson (of Bristol), John Glover, H. R. Ellington, Stafford Allen, H. S. Skeats, R. Sinclair, E. Jenkins, R. Johnson (of Manchester), James Heywood, J. Templeton, James Clarke, Arthur Miall, Mason Jones; and a large number of the society's friends, both in London and the provinces.

The CHAIRMAN: Ladies and Gentlemen—Any one who takes the pains to observe the career of successful questions in Parliament will find that it is readily divisible into three periods—the first, during which the change is resisted upon grounds of abstract principle; the second, during which it is opposed upon the lower ground of inexpediency; and the last, during which the argument against it resolves itself into a mere plea for time. Now, I do not mean to say that even up to the end there may

not be found isolated champions who may start up, as Mr. Lowe did before the household suffrage, or the Bentincks before the ballot, armed to the teeth with the renounced and almost-forgotten fallacies of a bygone time; but, speaking generally, the whole volume of serious argument rolls in succession through one of these three channels, and the time when it leaves one channel for another indicates the commencement of a distinct progress in the development of the question itself, and of a new stride towards its solution. (Applause.) Now, if we apply this theory to the question before us we shall find, I think, that it has passed already through the first stage of abstract proof, that it is well entered upon the second, and that the last is fairly within sight. ("Hear, hear," and applause.) I do not assert that there are not still wandering amongst us advocates for State Church who argue for it upon the old abstract grounds—men, for example, like Dr. Massingham, who tells us that the union of Church and State is a thing which cannot be set aside; that the Queen took her throne upon an oath to preserve the properties and the rights of the clergy and bishops, and that if she violates that oath she forfeits her right to the crown and destroys the constitution. (Laughter.) ("Quote!") I am quoting from a speech which was delivered not very long ago in Birmingham, and which has been printed and widely circulated by an association which is never weary of providing us with matter for ridicule and surprise. (Applause.) It may serve as an illustration of a class of argument which has been already banished from Parliament, or, at all events, from the front benches—(Hear, hear)—but which is still good enough it seems for those whose memory is not yet four years old; and who therefore, may be excused for forgetting that not four years ago the three estates of the realm, the Queen with her coronation oath, the House of Lords with its attachment to the constitution; and the House of Commons, which means the nation—("Hear, hear," and applause)—established by common consent the great precedent for disestablishment and disendowment; and in so doing the great principle that the revenues of a State Church are the property, not of the Church, but of the nation. (Applause.) Now, what is true in Ireland is true in England—(Hear, hear)—and Mr. Disraeli admitted as much when he said that, treated logically, the precedent was a perfectly good one, only he made the opportune discovery that the country is not governed by logic. (Laughter.) But this is one of the events which mark the close of the first, and the commencement of the second, period of our controversy. Accordingly, when my honourable friend Mr. Miall—(loud cheers)—and I do not wonder at the outburst of enthusiasm which the mere mention of his name occasions—when Mr. Miall introduced his resolution in the House of Commons, how was he met? Not with rubbish about the coronation oath, not with nonsense about the Church's indefeasible right to her estate, not with argument which Dr. Massingham thinks good enough for the Midland Counties—(laughter)—but with argument based almost entirely upon expediency alone. (Hear, hear.) By far the most prominent speech delivered against his motion was that of Sir Roundell Palmer—now the Lord Chancellor—and from one end to the other almost his speech was based upon expediency. What did he say? "The Church is doing infinite good all over the land; are we to destroy this immense machinery for theoretical reasons?" Now, is not this begging the question? (Hear, hear.) We do not propose to destroy a particle of this machinery. (Applause.) We deny that a single pulpit will be silenced—(Hear, hear)—for the basest of all reasons when applied to the lofties of all aims, because it does not pay to preach in it: we do not think quite so badly of the Church as that yet. But if we are wrong, if with all her organisation intact, if with the property still left to her, following the Irish precedent, and with a huge mine of wealth to go to in the pockets of her members, she suffers herself to be driven from a single corner where she has the right to preach, then is the worst indictment of her bitterest enemies true, and secularisation has indeed eaten into the core of her system. (Applause.) But it is not for theoretical reasons that we demand disestablishment and disendowment, but for reasons of an eminently practical character. In the first place, in a country in which public property is held for the good of the whole community, it is unjust to take a vast mass of that property and to devote it to the benefit of a section only. (Hear, hear.) It is idle to tell us that we who are Dissenters refrain from a participation in that benefit from simple choice. Simple choice is a poor definition of conscience—(Hear, hear)—and it is a striking illustration of the inability which is to be found everywhere within the Church to comprehend the scruples of Dissenters, that a man of Lord Selborne's intellectual candour should ascribe them to the operation of simple choice. Was it from simple choice that our forefathers renounced the Church, and with it every object of human ambition? Was it from simple choice that they endured for two centuries, first crushing persecution and then grinding disability? Sirs, so to argue for the Church is the act of a man who seems to me to forget the commonest facts in the religious history of his country. (Applause.) But if it be not from simple choice, but in obedience to our dearest convictions, why are we fined for it? (Hear, hear.) I speak advisedly; for in a country of equal laws and

equal rights, in a country in which the stoutest advocates of the State Church are compelled to begin their speeches as Lord Selborne did, by the declaration that no State authority ought to interfere with a man's religious belief—to place such a man at pecuniary disadvantage, to rob him of his share in the common fund for the sustentation of public worship, is to fine him. But, in fact, when the Church surrendered the right of dictating a man's religious belief, it practically surrendered everything. (Hear, hear.) So long as it was possible to say that the Church and the nation were co-extensive, so long as it was possible to argue that every one who stood outside the Church stood outside the nation, and was therefore disqualified from a participation in the management of national affairs, and in the enjoyment of national honours and emoluments, so long was the position of the defenders of the State Church, however mischievous, and however dangerous, logically true: but when this point was surrendered, and it has been surrendered a hundred times in legislation, when it was admitted that Dissenters were Englishmen with all the rights and privileges of Englishmen, it was impossible to go back and say, "We admit your equality, as Englishmen, but there are some public rights which we reserve, and there is some public property which we retain." And the case is not to be met by any propositions for concurrent endowment—("Hear, hear," and applause)—because we have the best authority, the authority of that arch champion of the State Church, Mr. Disraeli, for saying that concurrent endowment is dead. (Applause.) The State will never commit the absurdity of endowing truth and error. But even if the money grievance were removed and the Church disendowed, half, and the worst half, of our grievance would remain. What that grievance is, I will, if you like, express in the words of Lord Selborne himself, when he was dealing with the question in Ireland. He said:—

The grievance consists in giving by State establishment to the Church of the minority of the Irish people a superiority of rank and an exclusive right—a right which no other religious body in the country possesses—to have its laws deemed part of the laws of the land, to have courts maintained for the execution of those laws; it consists in the association of the sovereign with the appointment of its officers like the great officers of the State, and the introduction of those officers into the highest seats of one of the two houses of the legislature—in fact, in the whole apparatus of Church ascendancy.

No doubt in Ireland, because it was the Church of the minority, this grievance was more palpable and shocking; but it is no less a grievance in principle in this country, because it is the grievance of half the population. (Applause.) What flippancy, then, it is to say that the ascendancy of the Church involves no civil right or privilege or advantage whatever. The true picture of what takes place is this. In every parish of the kingdom there are two distinct classes of men, the one constituting a religious class, upheld, protected, endowed, aggrandised by the State, to the disparagement of the other class—("Hear, hear," and applause)—and therefore as a necessary consequence, looking down with all the airs of arrogant superiority—(Hear, hear)—upon the pretensions and convictions, and, wherever it is possible, upon the social standing even of the other class. (Applause.) Now, between these two classes there may be truce; there cannot be cordiality, for this is blank and palpable injustice, and to defend it upon the ground that the Church is doing a good work, is simply to adopt the Jesuitical argument that we are entitled to do evil that good may come. (Applause.) What is unjust and unfair is never beneficent. (Cheers.) This, at all events, is the creed of the great political party to which most of us belong. And because we hold that creed we regard this State Church question as among the first political problems of our time—(cheers)—and because we do so regard it, we are nicknamed "Political Dissenters." (Laughter and cheers.) I accept the nickname—(renewed cheers)—and embrace the opprobrium. I have not much faith in the politics of a man if his religion be not at the bottom of them. (Cheers.) I had almost said that I have not much faith in a man's religion if, in these stirring times, it does not urge him with irresistible vehemence into political action. (Renewed cheers.) Such men have been formidable politicians from the days of Cromwell to our own. (Cheers.) And it is because I see those high and pure elements mixing with and ennobling your contention that I venture to predict for you an early and a final triumph. (Renewed cheers.) Blind, indeed, must be the man, who, with our convictions, can look around him and not take heart now. (Cheers.) We have seen many great questions grow from insignificance to prominence, and from prominence to maturity in our time—(Hear, hear)—but what great public question has grown and ripened like this? (Hear, hear.) The whole course of legislation, the whole current of opinion, the whole force and spirit of the age are with us—(Hear, hear)—the whole history of civil and political equality, with all its irresistible analogy of argument and conquest, is on our side. (Cheers.) Even from within the Church there comes a voice responsive to our demands. (Hear, hear.) We ask for justice: influence fettered and imprisoned within the Church, ask for justice too. (Hear, hear.) Well might Dean Alford—(cheers)—than whom no farther-sighted man ever lived, exclaim, "The arm of God is thrusting on this change, and man's power cannot keep it back." (Loud and prolonged cheers.)



Mr. CARVELL WILLIAMS, secretary to the society, then described, in an animated speech, the salient features of the report read at the morning's conference, a large portion of which is given elsewhere. After referring to the measures connected with religious equality which had been before Parliament, and had occupied public attention, he said:—On May 16 next, Mr. Miall is to submit a new motion. (Loud cheers.) I presume you know its terms, for the greatest pains have been taken to make them widely known, and if you know them I venture to say that you approve of them. At any rate, I may say that I never knew a proposition which it was decided to submit to Parliament, which has been received with such enthusiasm by those whose views it is intended to advocate. We, therefore, await the discussion upon that motion with the utmost confidence, feeling certain, no matter how many or how few may follow Mr. Miall into the lobbies of the House—we are not uncomfortable on that score—our great cause is sure to gain, as the result of the discussion which then takes place, just as it has gained as the result of the discussions of the last two years. My last reference will be, not to a past event, but to an event to come—the general election with which we are threatened, and which cannot be staved off for a very lengthened period. In regard to that I have only to say that the executive committee means to be thoroughly prepared for it by obtaining full and accurate information; they mean to be prepared for it by seeking thoroughly to organise their friends in every constituency in the kingdom; and, if you will help them to do it, they mean to be prepared, by becoming possessed of ample funds, which will be needful to enable them to accomplish this part of their work. As to what will happen as the result, it is quite unnecessary to say anything to-night. An American newspaper editor once wrote, "We have always been on the winning side, and, with God's help, we always will be." (Laughter.) Our determination, however, is to be on the side of the right, and if we fail now it is in the distinct and animating confidence that we shall succeed hereafter, and succeed gloriously. (Loud cheers.)

The Rev. CHAS. WILLIAMS, of Accrington, was then called upon to propose the first resolution, as follows:—

That the meeting regards with much satisfaction the vigour and the success of the society's operations during the past year; and, while deeply regretting that the supporters of Church Establishments should have had recourse to clamour and to violence in order to obstruct the public advocacy of the society's principles, it looks upon the resort to such proceedings as one of many indications of the progress which those principles are making in the estimation of the public.

The speaker, after stating that the events which had occurred warranted them in losing neither faith nor conscience, said that their success had been marked in many ways: Never in my experience have I known so many Wesleyan Methodists take the chair at our public meetings and lectures as during the last year. We owe a debt of gratitude, which I am afraid we shall never pay, to certain gentlemen in the Wesleyan Methodist Connexion who, through evil report and through good report, have borne testimony to the spirituality of Christ's kingdom, and to the priceless value of religious liberty. Future generations will, I am sure, do honour to the Rev. William Arthur, who through the education controversy has put the trumpet to his mouth and given forth no uncertain sound, but a sound which has gathered many a Wesleyan round our uplifted banner of religious equality. So that now they are not ashamed to take their place in our ranks; and not a few of them are found in the position of leaders. This is a note of progress which I think ought to be made. And then, Mr. Chairman, it has been my good fortune during the last year very frequently to attend meetings under the presidency of Churchmen. There was a time when it was difficult to obtain a Churchman to preside at our lectures or our meetings; but now very often gentlemen who are strongly attached to Protestant episcopacy, and who would be among the foremost to disavow sympathy with our Congregational methods, simply because they believe that the Church would be better for disestablishment, and that our chairman is right when he says that the Establishment involves unfairness and injustice, cast in their lot with us. More and more this Liberation movement is ceasing to be a Nonconformist movement. (Hear, hear.) And I for one shall rejoice in the day when there shall be found by the side of our loved, and honoured, and trusted leader—Mr. Miall—not a few Churchmen of the right sort, as deeply and strongly attached to Protestant episcopacy as Mr. Miall is to Protestant Nonconformity. I suspect, ladies and gentlemen, that this is the real explanation of very much of the opposition that we have met with. If the Wesleyan Methodists had not shown a disposition to unite with us; if Churchmen had taken but little notice of us, and had uniformly treated us with discourtesy or neglect, then we might have gone on speaking and lecturing without encountering that rowdism which has characterised so many of our gatherings. Not the Church, but the Establishment, is found at last to be in real danger; and because it is, there has been an alliance struck throughout the country between two parties, who seem to have the same convictions respecting vested interests, but who are so unlike, that while one occupies the pulpits of the land upon a Sunday, the others dispend during the week, and partly on Sundays, all those beverages which certainly cannot be said to "cheer and not inebriate." (Laughter.)

This is a necessity, as it seems to me, of the position. The licensed victuallers and the Church defenders have entered into an offensive and defensive alliance; they have done so for the protection of their own interests. Monopolists, of course, dislike those who advocate free trade and round the unlifted banner. When Lord George Bentinck led the Protectionist forces, there were not only landlords who supposed that they profited from the corn-laws, but almost every class of monopolists in this country. And so now this battle of ours has to be fought, not with Churchmen alone, but also with publicans and those in their interest, who in all probability scarcely ever go to church. I mention this not to cast disrespect upon the Church, but for the purpose of explaining the rowdism which has prevailed. My experience of clergymen and of real gentlemen who are attached to the Establishment is this: that they would not willingly break up meetings, or treat us with deliberate injustice; but then they are helpless in this matter, and as they and the publicans are engaged in this mutual alliance, they are compelled to go hand-in-hand, and the result is that frequently our meetings are broken up simply by those who have come direct from the public-house. If we speak about the spirituality of the kingdom of the Lord, our opponents almost invariably strike up the song, "For he's a jolly good fellow." (Laughter.) Then if we appeal to them as to the injustice of the State maintaining one special form of faith or worship, their response is at once singing, "Britons never shall be slaves." (Laughter.) And so we have to pass our evenings, frequently speaking for about five minutes against another five minutes spent by these men, who attempt—and sometimes not very successfully—to sing these songs. I am very glad of one thing, Mr. Chairman, and that is, that it is very rarely these rowdies can sing "God Save the Queen" without committing several blunders. (Cheers.) In the town of Nottingham they sang "God Save the Queen" in such a blundering fashion—showing that their loyalty was not real—that at my request the vast audience, when they had finished, sang the National Anthem in real Nonconformist fashion. (Cheers.) That same town of Nottingham rendered itself—well, we will only say noticeable for a little while—(laughter)—by an attempt that was made, if not to repeat the fires of Smithfield, to create a new burning in the town of the midland counties. Just as our meeting commenced we noticed the local secretary taking a water-bottle from the table and stepping across the platform, and as he neared the spot towards which he was going, I espied the smoke arising. The water was soon poured down. He went below, and not till afterwards did we learn the meaning of it all. He then discovered a tin of naphtha and a train laid to it. That train had been set alight, and had the naphtha caught, there would have been inevitably the platform on fire, and an audience of 3,000 persons thrown into the greatest consternation. ("Shame!") In all probability many deaths would have resulted. Mr. Chairman, when a cause is so hard up for argument that they must burn its opponents, it is worth very little. (Cheers.) The speaker then described in detail what had happened at Exeter—where the rowdies were young men of the middle-class—at Rawtenstall, and other places, and proceeded to refer to the disloyal speeches made by some of their opponents. One clergyman writes to a Yorkshire paper, "If this Burials Bill should pass, I should at once throw my loyalty to the winds, and desire nothing better than that England should become one of the United States." (Laughter.) So, Mr. Chairman, the churchyard monopoly is the only thing that prevents this great country becoming one of the United States. (Laughter.) But if foolish laymen, and solitary, and perhaps comparatively insignificant clergymen were the only offenders in this line, it would not be so bad. There is at Exeter a dean who at an influential meeting made a speech in which he described the result of separating the Church and the State. He tells us that it will not be a bad day for the Church, but it will be a terrible day for the State; and he asks the public to imagine 20,000 ministers forming an ecclesiastical combination or conspiracy, and the existence of a power like a volcano that would shiver the State to atoms. (Laughter.) Why, that would be worse than becoming a republic! (Laughter.) We might manage to secure protection for life and property, and maybe the enjoyment of a few liberties under a republic; but if the Dean of Exeter's counsel should be taken, these clergymen, becoming like a volcano—they are very volcanic at present—(laughter)—they would shiver the State to atoms. When a State-appointed and a State-paid dignitary makes his loyalty to the laws of this country and to the chief of the State depend upon the union of his Church with the State, I ask that dignitary at least to ponder the example set before him by the Nonconformists of this country. (Applause.) Our loyalty is a loyalty that has been severely tested—(Hear, hear)—but a loyalty that has never failed—(loud applause)—nor will it fail. We take our stand upon the broad platform of truth and liberty. Here stand we, and we shall continue to stand until victory or death shall release us from the obligation. (Loud applause.) And that victory will soon come. This Liberation Society, founded by our friend, Mr. Miall—(applause)—and by my honoured and revered father, Mr. Mursell, of Leicester—(applause)—is gathering around it the intelligence, the earnestness, the vigour of young England, and I doubt not the issue. Ere Mr. Miall himself—should God spare

his life, as I pray He may, for twenty years to come—(Hear, hear)—ere he shall have passed to his rest, and to the reward which will be so sweet to him, he will live to see State-Churches disestablished, and religious equality proclaimed throughout the land. (Loud applause.)

The Rev. THOMAS NEAVE, of Dorchester, in seconding the resolution, said he had been asked to offer a few remarks on the actual working of the Establishment in our rural parishes, and he could speak from something like a nine years' residence as a country minister in the county of Dorset, and wished to do so with Christian charity, and, if possible, with perfect fairness. (Cheers.) Nowhere that I know of are the social and other distinctions of our English life so sharply and finely cut—as much so as the sheep pens in our fields—as in our rural parishes. To be a Dissenter there is at once to lose caste and cash too. ("Hear," and cheers.) With the exception of cases where they want money, you will be avoided, you will be shunned, and sometimes even despised. The most unworthy gentleman in the parish, if he but have money, and is a Churchman, will be held in higher repute, will occupy a much higher social position, and will be more frequently sought after than the most worthy, honourable, and Christian man, if he but chance to be a Dissenter. (Hear, hear.) And mark you, if he be true to his principles and mix heartily and earnestly in the work and worship of the village conventicle—(Hear, hear)—nothing in the world, so far as my observation is concerned, will redeem such a man from the odium of his Dissent, but one thing—his giving up religion and going to church. (Laughter and applause.) If this be the case as regards the better portion of our village Nonconformists, what, I ask you, must be the case with our village tradesmen and our struggling poor? For many such to live in their parishes as tradesmen, to be pronounced in their Dissent, and to be outspoken in their conviction touching Church and Dissent, or touching the Establishment and disestablishment, is to risk the trade—(Hear, hear)—their own and their families' livelihood, which is the sorest part of all—and oftentimes to expose themselves to a kind of living martyrdom. It is sheer nonsense to tell us that such men are on an equality with tradesmen belonging to the English Church. The other day, while dining with a Dissenting friend—and a more pronounced Dissenter does not live—he assured me that his travellers reported that his Dissent cost him to the tune of 1,000*l.* per annum while he was in business. The gentleman who took his business, although he was a pronounced Dissenter, found, or at least thought, it would be necessary to give up his Dissent and go to church. Some little time ago a gentleman, an educator of youth, came to our chapel, not because he was a Dissenter or preferred Dissent, but simply because he preferred the ministry. He was regular in his attendance for several Sundays, and his pupils with him. I then missed him; and what, think you, was the reason? Pressure came from the parents of these pupils, that if he persisted in going to chapel they should be withdrawn from him; and yet our members of Parliament—and Mr. Vernon Harcourt among the number—tell us that it makes no matter to a man in his business as to whether he be a Dissenter or a Churchman—that a man gains nothing by being a Churchman, and loses nothing by being a Dissenter. Tell that to the marines, say I! (Applause.) And I know a great many people who would say so, and who simply laugh at the simplicity of such gentlemen. In our rural parishes everything in the shape of trade is put in the way of Churchmen, and the poor Dissenter—unless he gets a few bits of orders for clothing clubs and other village charities, which are found at times a greater loss than gain—is left out in the cold. I do not say for one moment that this feeling is characteristic of all Churchmen. There are Churchmen in our villages and little towns who would despise such meanness, and who would deal with the greatest fairness and the greatest honour as regards their Dissenting neighbours. But then, I think sir, such Churchmen are few and far between. (Hear, hear.) Most of them are afraid to come into actual conflict and hostility with the parson, and even those who would, are sometimes deterred by their wives and pious daughters, who are nominally the parson's right-hand men, or to change the figure, his maids of honour. This is especially the case when the parson is Ritualistic, and that is a peculiarity very common now. They are becoming as common as the locusts in Egypt, and their chief occupation seems to be to watch over the poor of the flock, lest at any time they should stray from the ecclesiastical common. We must put the matter fairly and honestly, and confess that while some Dissenters do manage to be prosperous in their business by being unfaithful in their convictions, yet for a tradesman to be honest and outspoken as regards his Nonconformity is the hardest thing possible. When I come to look at the poor, the effect of the Church on the poor, instead of developing a sense of manhood and independence, is just the reverse. (Cheers.) They are brought up by the clergyman as so many cattle, as if they had no consciences and no hearts. (Cheers.) They are threatened with that danger and with those evils which, in this age of liberty, and of so-called religious equality, no man, be he gentle or simple, be he rich or poor, should suffer for his religious convictions and scruples. Of this I am convinced—that you have nothing to fear from disestablishment as to the religious influences in our rural parishes; and if the day were to come when



the Church people should refuse to sustain the ordinances of religion among themselves, and if the rich refused to make provision for the poor, there are laymen amongst the Methodists, the Congregationalists, the Baptists, and others, who would see to it that their poor fellow men lacked nothing of the bread of life. (Loud applause.)

The resolution was then put and carried by an overwhelming majority, only three hands being held up against it.

The Rev. WM. ARNOT, of Edinburgh, moved the second resolution:—

That the meeting finds in the deep dissatisfaction prevailing within the Established Churches of England and Scotland, as well as in the recent proceedings of ecclesiastical bodies not hitherto identified with the views of the society, strong ground for the belief that the time is approaching when the disestablishment of those Churches will be peacefully effected, as the result of a conviction that it will prove advantageous, not to any sect or party, but to the community at large.

The speaker, after some introductory remarks, said: I am called as a witness to state some things about Scotland, which I know very familiarly, and when I say I thoroughly agree in your object, I mean, and you mean, that it is the removal of the bonds and chains of the Establishment from our beloved Christian brethren, who are groaning under it. (Cheers.) I am not here in hostility to the Church or any member of the Church. I come in love to them, and I suspect with a more intelligent love than they are able to show to themselves. (Laughter.) One gentleman in a meeting in Edinburgh a few days ago in my hearing, advocating the Establishment, and opposing us for seeking its disestablishment, made use of this illustration in argument. I am ashamed to give it, for it was a Scotchman who did it. (Laughter.) And, illustrating this statement, he said, "You are a physician called in to a sick lady; you feel her pulse, and you say, 'She is very far gone indeed—her case is very bad indeed, just let a little blood, and get rid of her all at once;' whereas, the physician ought to try and cure her, though it is an evil case." He says you and I are the physicians that, finding the patient in a bad way, would put her out of existence. That is, he holds the civil Establishment, the patronage, and selling of the patronages, and the buying of them, to be the Church, and when these are taken away, the Church is dead. I hold a much higher opinion of the Church of England than he does. I believe, that when the Church of England is disencumbered of this Establishment, she will rise and renew her youth. David came up, a likely ruddy youth from the country, and he will fight the giant. We'll put the King's armour on him; on with his helmet—like to crush his neck down though, but on with it! Put his collar upon his neck—but he cannot get breath; put the greaves on his legs, that great iron coat about his breast—his chest won't work well under it! (Laughter.) Now David, now for it! there is the giant; *allons!* and he essayed to go, but he could not; and he began to unbuckle them; and when he got them all off he said, "I will fight the giant now," and he fought him to good purpose. David was a wise man, as well as a bold soldier. This David in your time has on the armour to be sure; but he is not like David who had just got it put on yesterday, for he was born in it, this David of ours? (Great laughter.) And, very naturally, the baby never knew that it did him so much harm. But we have come to tell him we know better; we have come to tell him, "This giant you cannot fight, encumbered with this load." I like your name; I confess I know very little about your nature—I mean the society—but I like your name very much: "The Society for the Liberation of Religion from State Patronage and Control"; and I like the thing that I mean by it, and that you mean by it, as well as the name. We are emancipationists. I have seen a good deal of the people in America, both black and white, both before and after the emancipation there, and I have noticed this thing, that wherever there is slavery two classes of the people are deeply damaged; and the two classes are those who are oppressed, and those who oppress them. Now, when an emancipator comes, not only the masters look shy at him, but even sometimes the slaves, if they have been always slaves, won't have him. And now I am not surprised, and I am not angry, that my friends of the Evangelical Church of England look upon us as enemies and as hostile to them, but I am come to do them good against their will. (Laughter and applause.) The only things that I can tell you are a few facts that have happened in Scotland. Scotland is rather a remarkable place—(laughter)—remarkable for more things than wearing kilts and drinking whisky. (Laughter.) I was myself a minister of an Established and endowed church in my youth. We felt all along that patronage which was imposed upon us, and we could not get rid of the burden; but still we did not think the mere fact of patronage which was a grievance, made it unlawful for us to remain in the Church when we found ourselves brought up in it. We proceeded under it to secure the rights of the congregation. The legal constitutions that we were under we believed, and many lawyers believed, gave us the right to secure the liberties of the congregations in the call of the minister, but when we put our resolutions into practice, we were met in the law, and we were overcome. It was found to be against the law; that is, those who were of that opinion were stronger than we, and we had to go to the wall. Then we went out, and I take this opportunity of saying, in a meeting of fair-minded Englishmen, that many men in high and low places accused us throughout the country of being rebels

against the State and the law. I believe we were the best subjects of the Queen in those points—(Hear, hear)—for the moment that we found that by the decree of the judges and the Legislature it was not lawful for us in the Established Church to secure the liberties of the congregation, that moment we left the Church. (Loud applause.) Why did we go out? It was not to be conceived for a moment that we, or you, would sacrifice any principle that lay upon our consciences as the mind of God; but we went out because in it we could not obey the law. Our consciences forbade us, and we went out in order to be in a position that we could obey the law like other people. (Applause.) Now, we were quiet alongside of the Establishment thirty years, not a tongue was raised in the Free Church against the Establishment as such. Now, and rapidly, the tide is turning. The Free Church is going in a rush for the disestablishment of all churches. Last assembly—and it was hardly agitated in the least—by a majority of some four or five to one we carried our resolution; and in this assembly I have no doubt we will do more. One of the largest synods carried the Disestablishment resolution unanimously. Will you permit me to state as shortly as I can two circumstances that have happened which caused this change and explain it—first, that we are aiming, with a good prospect of success, at union with the neighbouring Presbyterian churches in Scotland. We were opposed by a small section within our own Church; and the ground on which the whole disturbance arose was establishments of religion. We found the rock laid on the rail, and our train could not go forward. As Dr. Candlish expressed it in the presbytery a few days ago, we believe that that effort in behalf of establishments that has been made in Scotland of late will shorten the days of Establishment by many years. (Applause.) Well, we find we are hindered in every good work by the question of an Establishment and the prejudices connected with it, and we have determined even to let our union alone for a little while, and put our shoulder to this rock that they have thrown upon our rails, and get it off. (Applause.) I am very anxious to state a fact that has happened within the last few days. The Education Bill is likely to become law. Unlike you in England, we have in every parish a school endowed side by side with the church, and it was bound to the Establishment, the minister, and his elders, the very same as the church. In 1843, when we came out, they might, we thought, have winked at Free Church parish schoolmasters; but they did not, and they rejected every man who would not sign their Shibboleth. That led to our raising schools and schoolhouses, and led to a grand establishment of 500 Free Church schools scattered throughout the land. (Applause.) A few years ago your Parliament, in its wisdom, passed an Act disestablishing the schools, and the schools now belong to the people of Scotland. An election taking place lately in Edinburgh, the Free Church, the United Church, and the Presbyterian Church all joined together, and ran their ten men in. They united as one body, having one interest, and they carried all before them. The moment the disestablishment took place, as far as education was concerned, the whole of the Presbyterians in Scotland were brothers, met and well beloved. (Applause.) The bone of contention was taken away, and they had no diverse interests. They came together as I have seen three drops of water come together on a cabbage-leaf on a dewy morning. (Laughter.) This augurs well for the good effects of disestablishment binding us together when it comes on the larger scale. After a reference to American experience the speaker alluded to the Bennett judgment, and said that Scotch Protestants dreaded very much the leaven of Popery in the Established Church, and that our resources as a nation should be given to the support of Popery in England. We in Scotland believe that the Church, as it now exists in England established, is in point of fact the best and the most effectual promoter of Popery—(cheers)—and are also very strongly convinced that Rationalism ought not to be supported out of the national resources, and recognised as the national Church. In your Church there are three wings, all held together by the external bond of an Establishment. Your division of the army has three brigades in it; and I find, my most beloved friends, the Evangelicals in the middle brigade; and I say, "Well, gentlemen, I am come to review you. I am the general come from Scotland. Dress your ranks. There now! You are the right wing—Ritualists, stand up!—(laughter)—and you Rationalists, on the left wing, stand up now!" Here is a long array, with the Evangelicals in the middle, the Ritualists tending to Popery, and the Rationalists to somewhere else. (Laughter.) In my simplicity I begin to think the right extreme and the left extreme are so antagonistic in the very nature of all their principles, that they will fight against each other, and, like Paul, when the Sadducees and the Pharisees went together by the ears, he escaped in the middle. (Laughter and cheers.) I hope our friends will be in a like condition—escape in the middle—and I say, "God speed and help them in their work." (Cheers.) But alas! it does not, in point of fact, turn out so. They seem materially to act together. (Hear, hear.) They look like lions with the lamb between them; and I tremble for the lamb, in case she be crushed, and I want her out of that place as soon as possible. (Laughter and cheers.) As to the effect that would be produced by

its disestablishment—the terror that some people have that the world will fall to pieces—I would encourage them by the fact that the Free Church exists to-day, and holds up its head; and more than that, we were sent out on a day's warning—(loud cheers)—with no church, no manse, no stipend, not a penny had we from the State, and we had it all to do, and we were none the worse for having it all to do. (Cheers.) We have a population in the Highlands and Islands of Scotland very poor and very sparse in some places, while also the Free Church there carries almost everybody. There—in the Islands—the Establishment—as is perfectly well known, and statesmen acknowledge it—is a collapse. (Hear, hear.) It was a crucial case; for, you see, it was the poorest of the population, and the sparsest. It was a crucial case. It is now thirty years since the secession. The Free Church ministers have 150% a-year and a comfortable manse, and they do not need to go begging, for they have a right to that out of the Sustentation Fund. (Cheers.) They take the same sum out of it as I do; and in those parts they live very comfortably upon the amount. (Hear, hear.) We in Scotland have been put to somewhat of an experiment, and I was willing at your call to come and give you the benefit of it. (Loud and prolonged applause.)

Mr. EDWARD JENKINS remarked that he appeared there for the first time on a disestablishment platform, and a member of the Presbyterian Church of England. But he represented only himself, and like his rev. friend, Mr. Arnot, came to give his evidence that the feeling in favour of disestablishment very largely pervaded his Church, and was increasing every week and every year. As an indication of this, at their last synod a motion in the sense of disestablishment was only lost by 10 votes, the numbers being 49 to 59. It has always appeared to me that the name of State-Church, as applied to the Christian religion at all events—whatever relations it might have to Brahminism, or to Buddhism, or to Mahomedanism, or to any other form of religion throughout the world—is a contradiction not only in terms but in fact. (Cheers.) That to me is a cardinal reason why I refuse to connive at a relation of Church to State which secularises the Church without spiritualising the State, which makes the Church the slave and the bondmaid of the State. If it is the natural result of the association of individuals in a free state, that you may have Jews, and Mahomedans, and positivists, and Unitarians, and Trinitarians, all jumbled together in its government, I ask you how it is possible for you to secure, as the just and right patrons of the Church, those religious experts who are essential to its just and proper control. (Hear, hear.) We are not here tonight to fight against Episcopalianism. I am not replying to this charge needlessly, because it will be known to some of those on the platform that not long ago there was delivered in Oxford as part of a celebrated series of lectures—the Bampton lectures—a lecture upon the relations of Church to Dissent, and the able and, in many respects, courteous gentleman, who delivered those lectures, uses these words. He says that his object is "to show up Dissenters who, with an acrimony so absolutely unaccountable to us who know what she really is, are now combining to bring the Church of England, if possible, to the ground." Who is combining to bring the Church of England to the ground? (Hear, hear.) It is not the Church that we are combining to bring to the ground, but that rotten prop of the State upon which she is resting, instead of upon the only firm and secure foundation for a Christian Church—the Rock of Ages. We are not fighting against any branch of the Church of Christ, but what we are fighting against is the unholy alliance of the Christian religion with a secular policy, and the injustice inevitably inflicted in a free state by such an alliance upon all persons who cannot bring their consciences to agree to it. It will be remembered that when the disestablishment of the Irish Church was being advocated by our Premier and others, they contended that the Irish Church question was not an imperial question in the sense of being a question to be settled on imperial principles, but local in the sense of being a question that related to local consideration. I happened to be in the House of Commons the other night, when Mr. Fawcett's Irish University Bill came on for second reading, and I heard Mr. Gladstone, who had been twitted by Irish members with this very fact, that he had declared his intention of legislating in accordance with Irish interests, say, the Disestablishment of the Irish Church and the Education questions, are not local questions but imperial—what does that really mean? Either Mr. Gladstone was disingenuous in what he said when he was advocating the disestablishment of the Irish Church, or else he saw and admitted that the question of Establishment is one which you cannot confine to localities; is one the justice of which is not to be determined with reference to this or that state of the relation of one Church to another in any free community, but that it must be considered as an imperial question, to be judged by imperial principles. If it is an imperial question to be judged and acted upon on imperial principles, then I say that we may point to the disestablishment of the Irish Church as a precedent for the disestablishment of the Churches in England and Scotland. (Hear, hear.) A new advocate of establishment, Mr. Fitzjames Stephen—and the *Pall Mall Gazette* is following in the same line of argument—says that it is proper and just that the State should take into its hands the control of



religion; that it is almost a necessity it should be so because the temporal and the spiritual are inseparable, not only in the lives of individuals but in the lives of societies and of States. He says therefore, that you would be justified in taking means to repress the Ultramontane religion, but he does not seem to see that which we all see and have most of us seen since we were children, that if the State is entitled to repress the Ultramontane religion, the Ultramontanes if they ever got control of the State are entitled to establish it. But these principles practically lead to the same conclusions as the principles of Ultramontanism. The only difference is this, that whilst the Ultramontane declares the divine right of the Church to control the State, Mr. Stephen declares the natural right of the State to control the Church; but both of them are equally opposed to the liberty and to the current of feeling and principle in this nineteenth century. I say that unless the Church is prepared to adopt Mr. Fitzjames Stephen's theories, or prepared on the other hand to go to the extreme Ultramontanism, of necessity the Church cannot insist upon its union with the State. But we have the confutation—where? We have it in this fact, that sentimental deans like Dean Stanley, are proclaiming—what? The eclecticism and the catholicity of the Church. And what is the object of that? The object is simply to meet this very feeling. It is to try and show that, until the Church would embrace within herself almost the whole of the Christian elements in this country, and that if once she could succeed in doing so, the truth would be so strongly in the majority that you would be entitled to establish it. Therefore I feel that, looking at the present state of the argument, and at the present condition of feeling throughout the country and in our churches, and at the condition of the Church itself, we cannot but look hopefully forward to a rapid and happy solution with regard to this question. (Loud cheers.)

The resolution was carried with only one dissentient.

Mr. MIALL, M.P., on presenting himself to move a vote of thanks to the chairman, met with an enthusiastic reception. He said: At such meetings as this you have often enough heard my voice. I have had the pleasure of listening to speeches perfectly fresh in their character to-night, and throwing over the whole subject with which we have to deal, illustrations that must have made a deep and vivid impression even upon the minds of those who have been oldest in this work. If I may be permitted to do so without presumption or arrogance, I would allude to the pleasure which I have felt in meeting on the present occasion with reasons, and arguments, and facts with which I believe some of us have been familiar for a long time past, and which we value the more now, inasmuch as we can commune with strangers, as it were, upon them. But there are one or two points upon which I wish to call the momentary attention of the audience, that are not new but of the utmost importance to us. As Mr. Jenkins forcibly said, we are not sectarian. (Hear, hear.) Occasionally there may be an argument brought forward by such persons as are not entirely familiar with our machinery, or with the spirit in which it is worked, which may seem to be founded upon grounds that are sectarian; and, of course, we must give to every one full liberty of urging his opinions. But, in truth, the object we have in view is not to settle what are the right views, but what is the right ground upon which to put the views of all men. It is not to determine what is truth, but upon what should truth stand; and we are most anxious that no interference of ours with the personal views of others in relation to the truths of the Gospel should stand in the way of our dealing as fairly with them as we would be dealt with by others ourselves. We have heard something this evening with regard to Ritualism, and I need not say that I do not in the smallest degree sympathise with Ritualism, or, indeed, with any sacerdotal theory; but if Ritualism can stand upon its merits; if, by the ardour and earnestness of its clergy it can prevail among the people, much as I should deplore it, yet I should say we have no right whatever to stand in its way. (Cheers.) We will meet it by argument, or by zealous work, or by earnestness of persuasion, or by feelings of Christian love; but we will not meet it by law—(Hear, hear)—or in any way use the resources of the State in order to obstruct the progress it may make. And what I say of Ritualism I say of Roman Catholicism. We will not consent, we cannot consent, to take our stand with regard to the professors of these forms of faith upon any other ground than that upon which we stand ourselves. ("Hear, hear" and cheers.) We claim a clear stage for all, and no favour for any. (Cheers.) There is one other thing to which I advert, and which I think of great importance. Undoubtedly we Dissenters, and especially in the rural villages, do suffer injustice, and that injustice furnishes a strong motive for our taking such part in this controversy as we do; but do not let us represent to the world at large that because socially we are trodden upon by the members of the Church, therefore we would get rid of the machinery of the Church. The truth is that Christianity always has been in that position, and probably always will be. Those who stand out for righteousness, for joy, for love, for faith, will present themselves to the generality of society as fair marks for their scorn; and when we have got rid of the Church, I believe we shall be very much exposed to the same

kind of thing all over the world. (Hear, hear.) Do not let that, therefore, be our main motive. The motive that we ought to have in view, because we profess to have it in view, is to benefit religion by spreading its growth as far as possible by individual effort, by using those means that are in consonance with the spirit of the religion, in order to accomplish the high end we have in view. I have said before, and I have been laughed at for saying it, that our main aim is to lift the Christian religion in this country up into a higher plane—(cheers)—where it should be delivered from its entanglements with political affairs, and where the Church itself should consist of those who love the Church, and be ruled by those who are members of the Church. I have great pleasure in moving that the best thanks of this meeting be given to my friend Mr. Leatham, the honourable member for Huddersfield, for the able and courteous manner in which he has discharged the duties of chairman at this meeting. That is a topic upon which I need not enlarge further than to say this, that once in the House of Commons, in furtherance of my motion, he stood by me as seconder of the motion. (Loud applause.) The motion was seconded by Mr. HENRY RICHARD, M.P., and unanimously agreed to, and the meeting separated shortly after ten o'clock.

#### FOREIGN MISCELLANY.

The Pope's health is again causing anxiety. His Holiness passed a restless night on Sunday, but has since been better. He is said to be much dissatisfied with the prohibition of the intended pilgrimages by the authorities.

PERE HYACINTHE preached again on Sunday, before a large congregation, at Geneva, and announced that a very distinguished priest would shortly establish himself in the city. The religious movement of which he is the leader in Geneva is said to be growing in importance.

THE EAST AFRICAN SLAVE-TRADE.—The *Pall Mall Gazette* understands from a trustworthy source that the letters which the Sultan of Zanzibar has addressed to Her Majesty and to Lord Granville convey a decided refusal on his part to give up the transport of slaves as permitted by the treaty of 1845.

SIR SAMUEL AND LADY BAKER.—The Foreign Office has received a telegram from Colonel Stanton at Cairo which gives intelligence from Khartoum, though unfortunately without a date, that Sir Samuel and his party were near Gondokoro. All well. Sir Samuel has asked for a reinforcement of 200 soldiers.

THE KHIVA WAR.—According to a Berlin telegram four Bokharaese have been arrested at Tashkend on a charge of instigating the people to rebellion. The Kirghese near Fort Perovski have been giving trouble since the departure of part of the garrison. The Khan of Khokand proves submissive, and is actively assisting in provisioning the expeditionary force.

THE FRENCH VINEYARDS.—A private telegram from Bordeaux states that the frosts of the last two or three days have been so destructive to the vines that all hope of a vintage this year is at an end. From Lyons it is stated that a white frost has destroyed the vines in that district, and a disaster similar to that of 1817 is expected.

CHURCH AND STATE IN PRUSSIA.—The ecclesiastical bills have been under discussion in the Upper House during the week. On the measure relative to the training and appointment of the clergy, two amendments moved by Herr von Gobbin were adopted—one modifying clause 16 so as to provide that an appeal may be made against the decision of the governor of a province vetoing the appointment of a priest, and the other altering clause 26 so that the provisions of the bill shall be extended to clergymen appointed before the law is promulgated. An amendment to the first paragraph proposed by the ultra-Conservatives was rejected by 80 votes against 70. The bill was thereupon adopted *in toto* as proposed by the Government. On Monday the House adopted the bill creating an ecclesiastical disciplinary court. No amendments were made, but in the course of the debate the President of the Ministry made a speech, in which he expressed regret at the passionate language used by the Conservative Opposition. The ecclesiastical bills were brought forward as an act of self-defence on the part of the State against the encroachments of the Roman Church, and were by no means an attack on the rights of that Church. The conference of the Prussian bishops, which has been chiefly convened to protest against the new ecclesiastical laws, has been opened at Fulda under the presidency of the Archbishop of Cologne.

THE FRENCH ELECTIONS came off on Sunday. In Paris M. Barodet, the advanced Republican candidate, obtained 180,146 votes; M. de Rémusat, the moderate Republican, 135,407 votes; and Colonel Stoffel, the Bonapartist, 27,088 votes. The number of electors who abstained from voting was 115,000. Much satisfaction is expressed by the Republican papers at the return of M. Barodet. The *République Française*, without wishing to triumph over the defeat of the Government, urges that a Republic ought to be ruled on Republican principles, and indicates that this is the lesson of the election. It is said that M. de Goulard, the Minister of the Interior, is to resign office, and that M. Grévy will enter the Cabinet. M. Thiers, in his interview with M. Carnot and other Republicans, is said to have expressed some apprehension

lest M. Barodet's election might have an unfavourable effect upon those undecided members of the Assembly whose support was necessary in order to constitute a Republican majority. He at the same time stated that it was his firm intention to establish the Republic, and maintain universal suffrage in its integrity. The *Times* correspondent telegraphs:—"The excitement caused by the election is far from being calmed, and, on the contrary, a feeling of alarm is gaining ground. M. Thiers was informed to-day that the financial world and the Bourse attach more and more importance to the event, in spite of what has been done to produce a contrary result. The news from the departments is to the same effect. There has been no disturbance, however, in any part of the country."

#### MUSIC.

A performance of "Elijah"—one of the series of effective oratorio concerts which have been given with so much effect in the Albert Hall—took place on Wednesday in last week, under the auspices of Mr. Barnby. We have not space to speak of it as we should desire. The vast audience which crowded this fine and commodious building was a tribute to the perennial popularity of Mendelssohn's masterpiece. Signor Agnesi took the trying part of the Prophet, which tests the endurance of the most practised singers, and discharged the task with great fidelity and taste, though his powers were strained to the utmost. In the absence of Mr. Sims Reeves, Mr. Cummings sang the chief tenor solos with much acceptance. Madame Otto-Alvsleben was the chief soprano, and sustained her growing reputation by her vocal impersonation of the Widow, and the dramatic force and fine voice with which "Hear ye, Israel," was rendered. Madame Patey with exquisite taste sang the chief contralto solos. The choruses were given with wonderful precision and expressiveness by the tune-ful host that Mr. Barnby directs, and whose discipline is almost perfect. These excellencies were specially apparent in the grand chorus, "Thanks be to God," which concludes the first part, and in "Holy, holy" in the second part—the most impressive of sacred harmonies—in which the principal solo singers join with the choir. Both elicited cordial applause. Mr. Barnby manfully resisted all attempt at repetition, and was inexorable even when the lovely trio, "Lift thine eyes," was re-demanded.

On the following evening, Thursday, April 25, Mr. Leslie gave his fourth concert for the season in St. James's Hall, which was filled to overflowing by an appreciative audience. The programme comprised part-songs and madrigals, some of them old favourites, all given with that perfection and delicacy, albeit unaccompanied, for which Mr. Leslie's choir is famed. We have not space to refer to them specially, beyond stating that one or two, such as Macfarren's "You stole my love," and Benedict's "Hunting Chorus," are a severe test of the discipline of a choir. Apart from other attractions, the singing of Mr. Leslie's choir is sufficient for an evening's recreation of the most delightful kind. But there were interspersed with the part-singing performance, two pianoforte solos by Mlle. Le Brun, which were well played, and procured a recall. Mr. Santley, the favourite bass, who was most cordially received, also delighted the audience with three songs—"When Bacchus invented the bowl," by G. A. Macfarren; "Sally in our Alley," and "Down among the dead men." Madame Patey, whose great artistic talent combines to render her singing always charming, sang "Gentle Youth," (Arne). A pupil of Madame Sainton-Dolby's (we believe Miss Julia Wigan), took the place of Madame Pauline Rita, who was indisposed, and produced a pleasing impression. Mr. Leslie's next concert is on May 29; a benefit concert for Mr. J. G. Calcott, the pianoforte accompanist to the choir, intervening on Saturday morning, May 10.

We may take the opportunity of mentioning here that "Happy Arcadia," the musical work which has had a very long and successful run at the Gallery of Illustration, is now withdrawn. Mr. and Mrs. German Reed last night brought out a new piece by Mr. F. C. Burnand, under the title of "Mildred's Well; or a Romance of the Middle Ages," the said romance taking place in the present century—a chronological error which will be fully explained by the author. The music, our readers will be very glad to hear, is by Mr. German Reed. Mr. Corney Grain promises a new musical sketch in a few days.

SELF-MORTIFICATION.—A correspondent, dating from Belgrave-square, and sending his name and card to the *Echo*, says:—"I have heard that there is now to be seen at Messrs. — and —, a silver cross, with five long sharp points on the inner side, which was ordered by a lady for the purposes of mortification, but when it was finished she did not like its looks. No one does, and there it is."

ALL THE DIFFERENCE.—It is related in the life of the late Dean Alford that in 1855 Lord Chancellor Cranworth offered him a lucrative living in Cornwall, which he declined, wishing to remain in or near London, with access to libraries and the society of scholars, for the prosecution of his Biblical studies. After having made up his mind not to accept the living, he went to call on Lord Cranworth to thank him. "When I asked to see his lordship, the servant said his master was engaged: I then said, 'I am not come to ask for anything, but to refuse something offered.' 'Oh! sir, then I am sure he will see you,' was the reply."



**THEOBALD, BROTHERS, and MIALI,**  
PUBLIC ACCOUNTANTS and Insurance Brokers,  
have REMOVED to 30, Mark-lane (Opposite the Corn  
Exchange).

# MILTON MOUNT COLLEGE FOR THE DAUGHTERS OF CONGREGATIONAL MINISTERS.

OPENING FESTIVAL on FRIDAY, May 16th, 1873.

LADIES' MEETING at Twelve o'clock.

DEVOTIONAL MEETING at 3.30 p.m. The Rev.  
THOMAS BINNEY will offer the Dedication Prayer.

PUBLIC MEETING will be held at 4 p.m., SAMUEL  
MORLEY, Esq., M.P., will preside.

The following Ministers, among others, are expected to  
Address the Meeting:—The Rev. Eustace R. Conder, M.A.,  
Chairman of the Congregational Union; the Rev. Samuel  
Martin, Westminster; the Rev. David Thomas, B.A.,  
Bristol; the Rev. Alex. Thomson, M.A., Manchester; the  
Rev. Alex. Hannay, Secretary to the Congregational Union.

The Train for Ladies will leave Charing Cross at 9.55, and  
London Bridge at 10.5. Special Train at the close of the  
Session of the Congregational Union will leave Cannon-street,  
City, at 1.30.

Ladies who are Corresponding Members, Annual Sub-  
scribers of Two Guineas, and other Governors, will be  
entitled to Tickets (including Railway Fare from London),  
which will be forwarded on application to the Hon. Sec.

Luncheon will be provided at the College at 2.30. No  
admission without a ticket.

## STEWARDS.

Edward Baines, Esq., M.P. Mr. Alderman Lusk, M.P.  
Alex. C. Barclay, Esq., M.P. Samuel S. Marling, Esq., M.P.  
J. J. Colman, Esq., M.P. William M'Arthur, Esq., M.P.  
Hon. A. F. Kinnaird, M.P. Charles Reed, Esq., M.P.  
George Leeman, Esq., M.P. Henry Richard, Esq., M.P.  
Sir John Lubbock, Bart., M.P. Sir Charles Wingfield, M.P.

Alfred Allott, Esq. T. T. Ormerod, Esq.  
Wm. Armitage, Esq. N. T. Powell, Esq.  
W. H. Avery, Esq. Rev. Edmund T. Prust.  
George Baines, Esq. W. O. Purchase, Esq.  
A. Barnes, Esq. Rev. Professor Reynolds, D.D.  
W. H. Bates, Esq. Sir Titus Salt, Bart.  
W. Blomfield, Esq. Titus Salt, jun., Esq.  
S. Boothroyd, Esq. Thos. Scrutton, Esq.  
H. Brown, Esq., J.P. H. Sharland, Esq.  
J. W. Buckley, Esq. Edward Sheffield, Esq.  
John Clapham, Esq. Thos. Simpson, Esq.  
Jas. Clarke, Esq. Robert Sinclair, Esq.  
W. H. Conyers, Esq. W. Somerville, Esq.  
Joseph Craven, Esq. R. Southcombe, Esq.  
J. Crossley, Esq., J.P. J. P. Spencer, Esq.  
T. L. Devitt, Esq. Sir Peter Spokes.  
G. H. Fearn, Esq. Geo. B. Sully, Esq.  
John Gould, Esq. Henry Thompson, Esq.  
Edwd. Grimwade, Esq. Wilberforce Tribe, Esq.  
Thos. Harris, Esq. Rev. Josiah Viney.  
A. Haworth, Esq. Chas. Walton, Esq.  
Mr. Alderman Herbert. D. Watney, Esq., jun.  
T. Rowley Hill, Esq. Sir James Watts.  
John Knott, Esq. F. Wells, Esq.  
J. A. Le Lacheur, Esq. J. Kemp Welch, Esq.  
Hugh Mason, Esq., J.P. Geo. F. White, Esq.  
A. Marshall, Esq. John Whitley, Esq.  
Mark Martin, Esq. Mark Whitwell, Esq.  
R. R. Maynard, Esq. J. Carvell Williams, Esq.  
S. J. Nash, Esq. Joshua Wilson, Esq.  
W. M. Newton, Esq. Henry Wright, Esq., J.P.

No admission without tickets.

A Gentleman, who wishes to be known as "AN ADVOCATE  
OF A SUSTENTATION FUND FOR CONGREGATIONAL  
MINISTERS," offers £500 to the College if £2,000 be at  
once raised by payments or promises extending over 1873.  
Will friends of Ministers in the thousand churches who have  
passed by the movement, allow the sum to be perilled or  
lost? 114 daughters of ministers will enter the school in  
May, most of them to be prepared for becoming teachers.

WM. GUEST, Hon. Sec.

Gravesend, Kent.

\*. The tables published by the Schools' Inquiry Commis-  
sion show that there are in the whole of England and Wales  
only fourteen endowed schools for the secondary instruction  
of girls, with a total of 1,113 scholars, against 820 for boys,  
with a total of 36,874 scholars, exclusive of the Charterhouse,  
Merchant Taylors', St. Paul's, Westminster, Winchester,  
Harrow, Eton, Shrewsbury, and Rugby Schools, with a total  
of 2,968 scholars. If these schools be added to the number  
given above, the total net income of the endowments for boys,  
including exhibitions, amounts to nearly £277,000 a year,  
while the income of the endowments for girls appears to be  
under £3,000.

## THE "NONCONFORMIST."

EDITED BY EDWARD MIALI, M.P.

Published every Wednesday Afternoon. Price Fivepence.

### MAY SUPPLEMENTS.

The Nonconformist of THURSDAY, MAY 1st (instead of  
Wednesday), with gratis Supplement, contains full reports  
of THE LIBERATION SOCIETY'S COUNCIL MEETING AND  
THE PUBLIC MEETING AT EXETER HALL, the Session of  
the Baptist Union, United Methodist Free Churches, and  
other Anniversaries.

The Nonconformist of WEDNESDAY, MAY 7th, with  
gratis Supplement, will contain full Reports of the following  
Anniversaries:—Baptist Union (Second Sitting), Baptist  
Missionary Society, Wesleyan Missionary Society, &c.

The Nonconformist of WEDNESDAY, MAY 14th, with  
gratis Supplement, will contain Reports of the following  
Anniversaries:—Congregational Union, Bible Society, Reli-  
gious Tract Society, Sunday School Union, British and  
Foreign School Society, &c.

The Nonconformist of WEDNESDAY, MAY 21st, will  
contain Reports of the following Anniversaries:—Congrega-  
tional Union (adjourned meeting), London Missionary  
Society, Peace Society, Irish Evangelical Society. A full re-  
port will also be given of the debate in the House of  
Commons on Mr. Miall's Disestablishment motion.

Original Sketches of the May Meetings will appear as they  
take place.

The above Four Numbers will be sent in due course by  
post on the receipt of twenty penny stamps.

OFFICE—18, BOUVERIE-STREET, FLEET-STREET, E.C.

## DIVIDENDS.—10 TO 20 PER CENT.

For Safe, Profitable Investments, consult

### SHARP'S INVESTMENT CIRCULAR.

MAY Number ready, 12 pages, post free.

It contains Safe Investments in English and Foreign  
Railways, Debentures, Insurance, Gas, Docks, Telegraphs,  
Banks, Mines, Foreign Bonds, American and Colonial  
Stocks, &c.

### CAPITALISTS, SHAREHOLDERS, TRUSTEES

Will find the above Circular a safe, valuable, reliable Guide.

Messrs. SHARP and Co., Stock and Share Brokers,  
33, Poultry, London (Established 1852).

Bankers: London and Westminster, Lothbury, E.C.

### TERMS OF SUBSCRIPTION.

The Nonconformist is now supplied, post free,  
at the reduced price of

### ONE GUINEA PER ANNUM.

to all subscribers who order the paper direct  
from this office, and are willing to pay the  
amount in one sum in advance.

Those subscribers who prefer to remit half-  
yearly or quarterly will be supplied with the  
paper on the same terms as heretofore.

The half-yearly subscription is 12s.; quar-  
terly, 6s.

Published by ARTHUR MIALI (to whom it is  
requested that all Post-office Orders may be  
made payable), 18, Bouverie-street, Fleet-  
street, E.C.

### TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as  
follows:—

One Line . . . . .	A Shilling.
Each additional Line . . . . .	Sixpence.

There are, on an average, eight words in a line.

LEADER PAGE.—An extra charge of 2s. 6d. for every ten  
lines or under.

For Situations Wanted, five lines . . . . .	2 0
„ Wanting Servants, &c. . . . .	2 0

A Liberal Reduction made on a Series for Educational and  
all other Advertisements.

\*. As the Organ of a great and growing movement, the  
principal Weekly Journal among Dissenters, and a first-class  
Family Newspaper, the Nonconformist has become a very  
desirable medium for Advertisers. Since the beginning of  
1872 there has been a large increase of Annual Subscribers as  
well as in the general circulation.

THE NONCONFORMIST is registered for transmission  
abroad.

### TO CORRESPONDENTS.

"S. F. Williams."—In type, but deferred, owing to  
the great demands on our space this week.

"J. Quail."—We will endeavour to reply to his  
inquiries as soon as practicable.

"J. T. Waraker, Toowoomba."—One guinea received.  
Last acknowledgment April 10, 1872.

## The Nonconformist.

THURSDAY, MAY 1, 1873.

### SUMMARY.

PARLIAMENT has spent a quiet week, and has  
forwarded many minor measures. The Supreme  
Court of Judicature Bill has emerged from the  
Select Committee to which it was referred, and  
will be discussed in the House of Lords to-night.  
As Lords Cairns, Salisbury, and Redesdale have  
still amendments to propose, the progress of  
the bill is not likely to be rapid. Mr. Lowe's  
Budget was amply discussed last Thursday, and  
the notice of an amendment, by Mr. W. H.  
Smith, who is by no means a violent partisan,  
calling upon the Government to put the House  
in possession of their views on the adjustment  
of local and imperial taxation, brought rather  
a large attendance of members on Monday.  
The debate, much against Mr. Gladstone's  
wishes, was adjourned to this evening, but  
there is little doubt the amendment will be  
rejected. Within another week, Mr. Stansfeld  
will explain the views of the Government on  
the subject, and it is hardly seemly to require  
an earlier statement, and when the financial pro-  
posals of the year have been virtually accepted.  
The Chancellor of the Exchequer delivered one  
of his scathing speeches on Monday—taking Mr.  
Smith somewhat rudely to task, vindicating the  
principle of an equal remission of direct and  
indirect taxation, but hinting that a million  
and a quarter might readily be transferred from  
the rates to the imperial account. There is no  
fear at present of another Ministerial crisis.

Yesterday Mr. Jacob Bright's Women's  
Disabilities Bill gave rise to an animated  
debate in the House of Commons. There was  
small probability that it would be carried, but  
in respect both to the discussion and division  
there are distinct signs of progress. The

second reading was rejected by a majority of  
67, but it was supported by a dozen more  
members than voted for it last year.

The great demand upon our space this week  
obliges us to be satisfied with a bare reference  
to the many topics of foreign interest which  
have turned up during the week. The fore-  
most of these is the Paris election, which has  
resulted in the return of M. Barodet by a  
majority of some 45,000 over M. de Rémusat.  
The defeat of the Minister of Foreign Affairs  
was due as much to the unprincipled votes of  
Monarchical reactionists as to the distrust of the  
Government by the Radicals of the capital.  
M. Thiers does not seem disturbed by the  
event, which will, however, strengthen his  
resolution to hold to a Republican policy.  
—While the Emperor William has gone to St.  
Petersburg to pay his long-promised visit to  
the Czar, and has been received by the Russian  
people with remarkable enthusiasm, his son  
and heir, together with the Prince of Wales  
and quite a host of titled personages, is at  
Vienna, where will be opened to-day under  
their auspices, the most unique, if not  
the most extensive, of those international exhi-  
bitions which are now the fashion.—Spain has  
passed through another ordeal with that  
quietude which seems to mark—for the present,  
at least—her political changes. Some days  
since the Permanent Commission appointed to  
represent the dissolved National Assembly  
ventured to act as though itself, and not the  
Government, were supreme at Madrid. Mini-  
sters met the emergency with great energy, and  
after a menacing popular demonstration, the  
Commission was dissolved by decree, and those  
who prompted this *coup d'état*, Marshal Ser-  
rano and Signor Sagasta, have deemed it  
prudent to leave the country.—Though the  
King of Prussia and his great Minister are at  
St. Petersburg, the House of Peers shows  
itself obedient to their behests. With little  
alteration, the several bills for subjecting the  
Roman Catholic and all other clergy to the  
supremacy of the State—measures of repressive  
severity which no other European Government  
would venture to propose—have been passed by  
the Herrenhaus, and will probably become law  
in a few weeks.—We have tidings of another  
serious reverse and loss of life of the United  
States troops, in consequence of being drawn  
into an ambush by the Modoc Indians at  
their lava-bed fastnesses in Oregon, and have  
also the welcome intelligence that Sir Samuel  
and Lady Baker, for whom great fears were  
entertained, are in safety, though in a position  
of isolation and helplessness, near Gondokoro,  
on the White Nile.

### THE LAND TRANSFER BILL.

THE Lord Chancellor has honourably re-  
deemed his pledge, and has, to a great extent,  
justified the anticipations which were enter-  
tained about him when he came to the Wool-  
sack. His measures of legal reform have been  
well received. The one which deals with  
judicial procedure has been amended in a select  
committee, and even should it meet with  
serious obstacles this session, will be eventually  
embodied in law. We may say the same of the  
bill, the main outlines of which Lord Selborne  
explained to the House of Lords on Tuesday  
night. Our system of land transfer is, as he  
pointed out, cumbrous, dilatory, and expensive.  
It is the product of an exclusive system and is  
part and parcel of it, probably inseparable from  
it. Lord Hatherley described our land laws as  
being of the most discreditable character, and  
the Lord Chancellor himself sketched out the pre-  
sent process of land transfer in language which,  
were it not severely true, might be regarded  
as savouring of agitation. But all the law  
lords agree in considering our land laws,  
especially those which affect the transfer of land,  
as scandalous to a civilised nation; it  
is only to be desired that they were  
as unanimous in agreeing upon definite pro-  
posals to remedy the evil. Hitherto they have  
never consented to go far enough. They have  
adhered to the old ideas even in creating  
the new systems; and as a consequence their  
schemes have been abortive. Lord Romilly  
showed how his own Act of 1850, which was  
applied to Ireland, had never worked; and a  
part of the Lord Chancellor's exposition turned  
on reasons why the Act of Lord Westbury and  
Lord Cranworth in 1862 had been but of little  
use. The Lord Chancellor's history of abortive  
efforts at legislation was very discouraging;  
and the story of Lord Cairns's well-meant bill  
and its fate probably suggested to that noble  
lord the opinion as to the Lord Chancellor's  
measure, that there is not much chance that it  
will receive the sanction of Parliament during the  
present session. The bill is, however, one  
which will live. It is an honest effort to effect



a great and much-needed improvement. It may not pass, even if this session should be, as Mr. Knatchbull-Hugessen described it yesterday, "the last session of an expiring Parliament." It is probably one of those bills spoken of by the *Edinburgh Review* as likely to be discussed in one Parliament and only enacted in another.

The history of this question of land transfer, as traced by Lord Selborne, is of itself a sufficient justification for his own proposals. Englishmen have been constantly told of the ease and simplicity with which land is transferred in the Australian colonies; that very system is itself only an application of principles which a Royal Commission laid down as the basis of a proposed reform in our own laws. The Royal Commission which was appointed in 1851 as the result of much agitation of the question, reported in 1857, after three years' investigation, and recommended certain changes in the law which would have had the effect of so greatly simplifying the transfer of land, that had they been adopted, a large part of our vast army of conveyancers would have found their occupation gone. Their report, however, had its effect. In 1861 the colony of South Australia passed a law founded on it; New South Wales followed in the next year; then came Tasmania; in 1866 Victoria followed the example of the sister colonies; and New Zealand brought up the rear in 1870. We may thus say that the system thus established spread through our colonies by the mere force of its demonstrated usefulness. Sir Robert Torrens has often told the House of Commons of the facility in dealing with land which exists in these colonies, and Lord Selborne paid him a graceful tribute in describing him as a public benefactor to those communities for his labours in introducing this legislation, which differs from that recommended by the commissioners chiefly upon the point that before a title is registered it must be examined and proved. Once registered, however, it is indefeasible. The result is that in the Australian colonies an estate can be safely transferred by a seller to a buyer without the intervention of an attorney or solicitor, and at an expense of only a few shillings. But as the Lord Chancellor pointed out, the colonies have one advantage over us, inasmuch as the inquiry into titles, which in their system precedes registration, is not as complicated as it would be at home. It was comparatively easy for owners of land to show a thoroughly marketable title where ownership itself was new, and no ancient social customs had complicated it, but here all these difficulties exist. Nevertheless, the experience of the Australian colonies proves, as the Lord Chancellor showed, first, the immense public and private benefit which arises from a ready transfer of land, and next, that when once the change of system has been established here, we shall gradually get out of the rut into which we have slipped. We need to abolish the evil and expensive system in which antique tradition has kept us, and then in the course of years all the land in the country will be registered, we shall have a system of title which will be easy of proof, will admit in fact of neither doubt nor question, and a method of transfer by which land may be passed from owner to owner with as much ease, cheapness and certainty as in the transfer of other kinds of property.

It is sufficient recommendation of the Lord Chancellor's proposals that they aim to establish the Australian system, or something like that system, in the United Kingdom. We need not go into the details of the proposed bill. Lord Selborne himself only traced its general outline. He proposes to extend the existing system of Land Registry, but to register not only what are called indefeasible titles—titles, that is, which go clearly back for sixty years—but all *bond fide* titles. The Registrar is to be empowered to accept as a safe title that twenty years' possession under a conveyance from a person then ostensibly entitled to convey, which has been practically found to be altogether safe to hold by. An option will be given to the owner to register with or without a certified title. If without a certified title, the owner will not be compelled to submit his title to any retrospective investigation. The Registrar will simply ascertain that the title is not fictitious. The bill is proposed to come into operation in 1876; and in 1878 every sale of land will be required to be registered. The Lord Chancellor also proposes to repeal all other Acts as to the transfer of land, and make the new Act the whole law on the subject. He also reduces to ten years, instead of twenty, at which it now stands, the period during which claims to land in another person's possession must be disputed by those who believe themselves to be entitled to it.

This is, of course, only the rough outline even of the imperfect sketch the Lord Chancellor himself gave of his measure. It is, however, sufficient to indicate the immense value of the suggested reforms, which would in the course of a generation give us something as near free transfer of land as we are likely to get. The question is whether, standing altogether apart from those large reforms as to land tenure which are looming in the near future, the bill will raise enthusiasm enough to carry it. Free transfer of land is not all that is meant by free trade in land. The dead hand of the past, and the more paralyzing hand of the unborn future, must be struck from it before it will be really free. In one of Mr. Cobden's last speeches he said that if he were some years younger he would go through the country, Adam Smith in hand, and demand free trade in land, and carry it as he had done free trade in corn. Lord Hatherley records his own experience in saying that it is extremely difficult to create in the public mind sufficient interest to carry a bill through the Legislature. But with a complete scheme of Land Reform before it—such as we hope the Government will propose before the dissolution—the public mind will rise to the level of the occasion, and we shall have not only a reform in the transfer but a yet greater reform in the tenure and the distribution of the soil.

#### THE FRENCH ELECTIONS.

THE recent French elections have caused nearly as much excitement in this country as in France. For Englishmen to take almost as much interest in the doings of their French neighbours as the French themselves, and to follow with something of a personal regard the contest for the vacant seat in Paris, is a proof, worth more than hundreds of after-dinner toasts and speeches, of the prominent position of France in the European system, and of the community of association between the two great nations which have exchanged their traditional rivalry in war for a nobler rivalry in the arts of peace and the practice of popular rule. Not even Prince Bismarck, in his struggle with the Ultramontanes and his war against the Jesuits, evokes so much genuine feeling in Protestant England as does M. Thiers in his endeavours to restore order and prosperity to his distracted country, and to secure to Frenchmen free institutions and self-government.

Although eight Deputies were elected on the same day in different parts of France, yet the centre of attraction and of interest was the city of Paris. The results have doubtless been ascertained by our readers from the columns of our daily contemporaries, and we are therefore spared the necessity of recapitulating them in detail. Before entering, however, on the consideration of the consequences of this manifestation of French opinion, let us point out one or two significant facts which have been hitherto overlooked. That M. Barodet, an unknown man to the electors of Paris, and one whose personal antecedents are not wholly creditable, should have been chosen in preference to M. de Rémusat, a man of letters of European fame, a gentleman of spotless honour, and a Minister of exceptional sagacity, is a demonstration of public opinion not to be entirely explained away by common-places about the capriciousness of Parisian electors. The majority of the successful candidate is represented by the large figure of 45,000. This is a portent in itself; but even the import of such an expression of the public mind cannot be adequately understood unless another comparison be made. The total vote given in M. Barodet's favour was 180,000. When the electors of Paris returned M. Thiers himself, who was a Parisian by residence, who had claims of the strongest kind upon their affection and gratitude, they did not give him more than 102,945 votes. Yet so striking an intimation of their favour was this considered at the time, that M. Thiers preferred to represent Paris rather than any other of the twenty-six constituencies which had returned him to the National Assembly. If numbers, then, are the true or even the approximate test of popularity, it would appear as if M. Barodet with all his shortcomings were more to the taste of the Parisians than M. Thiers with all his virtues, talents, and services.

The explanation and purport of this election can be easily set forth. All Frenchmen have an irrepressible liking for giving what they style a little lesson to the Government of the day. What in other Frenchmen is a natural bias is in Parisians a common custom. The latter are always ready to seize an opportunity to uphold their old-established character of *frondeurs*. On the present occasion, however, they have acted with perfect consistency, and

from their point of view with perfect good faith. The poorer and the trading classes consider themselves aggrieved. They feel the loss of employment and custom due to the absence of the Assembly as an injury all the harder to bear, inasmuch as they think it wholly unmerited. To this actual grievance is superadded the sentimental one of Paris being still subjected to the stigma involved in the maintenance of a state of siege. Lastly, the opinion generally prevails that of late the Republic is in danger owing to the manner in which M. Thiers has acted with a view to gain the votes of the Monarchical and reactionary majority in the Assembly. Moreover, a suspicion has gained ground and consistency, to the effect that the measures which the Government will introduce for the future administration of the country will tend, by mutilating Republican institutions, to pave the way for a Monarchical restoration. Making due allowance for much exaggeration in these anticipations, it is easy enough to understand why the Parisian elector of Liberal aspirations and Republican sentiments should have treated the candidature of M. de Rémusat as unworthy of his approval, and that of M. Barodet as deserving his ardent support.

In forecasting the ultimate consequences of these elections, it is noteworthy that, out of the entire number which took place on the same day, seven Republicans were returned to one Monarchist. This is no new manifestation, but is merely the continuation of what has occurred at all the elections to fill seats in the Assembly which have become vacant through death or resignation. It would appear, indeed, that if the Assembly were to remain undissolved for some years longer, the majority must become Republican by a process of natural selection. This fact, quite as much as the return of M. Barodet for Paris, will probably stimulate the Monarchical majority to some desperate attempt to hold their own. Herein lies the element of present peril and future complications. By professing themselves anxious to lay the "red spectre," the majority may vote measures for restricting the suffrage. They will assuredly look for support from M. Thiers in any such crusade; but we fancy they will be disappointed. The opinion that M. de Rémusat was not sincere and comprehensive enough in his pledge to respect the integrity of unusual suffrage contributed to his defeat. Now that Paris has taught M. Thiers a lesson, he will probably modify his opinions as to the extent and character of the change required. In the address of thanks M. Barodet has issued to the electors, he emphatically makes the sovereignty of universal suffrage the chief point in the programme of his policy as a deputy. He speaks, moreover, with wisdom and justice when he exhorts his party to be the more calm, patient, and moderate, the more their numbers and power increase. Indeed, the responsibility of future action rests not with the Republican, but with the Monarchical section of the Assembly. If the partisans of a King would but submit to the decision of the country, and give fair play to that form of Government which the country no less needs than desires, then all anxiety for the fate of France would be at an end. But that the Monarchical party will display patriotic abnegation, is what experience forbids us to expect. That they should strive first to restore a King, and then to suppress liberty, has been their policy since the Bourbons regained under the protection of foreign bayonets the crown they had justly forfeited by their tyranny. No sooner was Louis XVIII. firmly seated on the throne than he strove to revoke the charter under which he had guaranteed freedom to his people. His successor, Charles X., that crowned Jesuit, openly proclaimed his determination to substitute divine right to govern according to his will and pleasure for the compact he had entered into to govern in accordance with, and in submission to, the law. Dying in exile because he had miscalculated his power, his successor, Louis Philippe, died in exile also, because he, too, was indisposed to recognise the just claims of his people to govern themselves. With these examples before them, added to the still more terrible lesson taught them by the last Napoleon, it would not be surprising if the liberal-minded and thinking section of the French people were to resist to the death any renewed attempt, under the pretext of restoring and maintaining order, to set up a King to rule over them. They know that the restoration of the royal authority implies the restoration of the supremacy of the priests. Even now the priestly party is a power and an incubus in the land, opposing education, fabricating miracles, marshalling pilgrimages, and continuing in the heart of Paris itself, superstitious observances of alleged relics and mummeries that would have disgraced the Dark Ages. However much opinions



may differ as to the personal merits of candidates or the results of the last elections, this much is certain and satisfactory—the Republican party is stronger than ever; its enthusiasm is growing with its power; the political apathy of the electors of Paris has been exchanged for energetic and fruitful action. The spirit of the country is such as to render it clear that, whatever success the machinations of the Monarchical and reactionary party at Versailles may for the moment secure the dissolution, which cannot be far distant, must establish in the Assembly a liberal majority which will mirror the true mind of France.

#### HOW IT STRIKES A STRANGER.

House of Commons, Monday.

The House was unusually full on Thursday evening, the first really business evening after the Easter holidays. Some of the questions were interesting and important. Thus, for example, Colonel Learmonth was very neatly suppressed by Sir Henry Storks, to the amusement of the House. The gallant Colonel imagined he had a case against Mr. Cardwell, who was by insinuation accused of not duly protecting British industry, seeing that he had gone out of the country to buy bad gunpowder. But Sir Henry Storks showed very simply, and with a sweetness of temper which he could well afford, that the Belgian tender was for gunpowder at 69s. per barrel, while the English firms asked 95s., and furthermore that less Belgian than English powder had been rejected. It is a very odd thing that members will constantly make themselves responsible for what may be called implicative questions and do not take the least trouble to learn the facts. But the truth is that the temptation to a member is strong, especially if he has no other means of getting himself into print, to become the "organ" of the Government clerk with a grievance or the harshly used contractor who may apply to him to interrogate the Minister. The most important portion, however, of the preliminary proceedings of the House was the notice given by Mr. Smith, the member for Westminster, that on the report of the committee of ways and means he should move that "before deciding on the further reduction of indirect taxation it is desirable that the House should be put in possession of the views of the Government with reference to the maintenance and adjustment of direct taxation both imperial and local." This notice did not seem to attract much attention at the time, and no sign was made by the Conservative party generally that they had adopted it or that they welcomed it, but it was speedily made known that the move had been concerted and was the result of a meeting of the Conservative members, who fancied that for a resolution thus worded they could secure the votes of those Liberal members who had voted for Sir Massey Lopes' motion of last year.

The ground having been cleared for the orders of the day, Sir Selwin Ibbetson rose pursuant to notice to persuade the House of the iniquity of brewer's licences. He is not a brewer himself, but he is strong upon malt, and this was his title to the position he assumed on behalf of the brewers. I think I remember to have read somewhere a fancy of Swedenborg that all men appeared to him with bodies accordant with their thoughts. If some power had been at hand to transform members while Sir Selwin Ibbetson was speaking, the House would have looked very peculiar, for Colonel Barttelot, Mr. Corrance, Sir George Jenkinson, Mr. Bass, Mr. Whitbread, and their friends made up the majority of members present. The House in truth was a house of malt-sacks and beer-barrels. It may be said that the House of Commons represents things more than it represents persons. It is no exaggeration, no figure of speech, to say, for example, that there are numbers of members solely for beer. Beer elects them, and keeps them in their places exactly as if votes were given to constituencies of barrels. Turn the beer into the gutters, and the aforesaid members would disappear. Sir Selwin Ibbetson cannot be particularly congratulated upon the success of his attack, and before a very short speech of Mr. Gladstone's he collapsed entirely. That little speech by the Premier was very instructive. While Sir Selwin Ibbetson was speaking, Mr. Lowe was bending laboriously over some statistics and reports, trying no doubt to get up the facts, which were all unfamiliar and probably hateful to him. Mr. Gladstone was leaning back after his usual custom, with his eyes upon the ceiling, perfectly contented, evidently abreast of every detail, and ever and anon making some observation to the Chancellor of the Exchequer, which seemed to do nothing but

increase his perplexities. When Sir Selwin Ibbetson had finished, it was Mr. Gladstone who replied, although it was peculiarly the duty of the Chancellor of the Exchequer to do so. Mr. Gladstone wanted no notes and no prompting. He could draw the Giotto's O like a master with one sweep of his hand, and with no assistance. All the mysteries of finance are clear enough to him, and his marvellous memory wanted no refreshing. He recollected all about the debates on the hop-duty, without reference to a single paper. He knew all that could be said for and against the duty, or for and against the licence, and he reminded the House of the arguments which the House had forgotten, but which were fresh enough to him, and had been held to be conclusive years ago when the hop-duty was repealed. He is an organisation, which to me is perfectly miraculous, the existence of which it would be as difficult for me to credit, as a story in the Arabian Nights, did I not know that it existed by the testimony of my senses. I suppose that I hear as much of what goes on in the House of Commons as most members, excepting the officials; but notwithstanding every effort, assisted too by writing about the debates as they occur, I find that after a few months, except in the rarest cases, the darkness has gathered over them, and I do not know without reference to books, in what year any particular debate took place, or what course it took even in the barest outline. But Mr. Gladstone remembers everything, and it is my belief that he could at a moment's notice explain the policy of the Board of Trade in 1834, when he was vice-president of the board. This however, is not the most curious peculiarity of his mind. Whatever he touches he makes his own, and completely comprehends. He never conveys the impression that he is merely prompted, the impression conveyed by most Ministers. He understands the whole question of malt better than any farmer, and of brewer's licences better than any brewer, although he also knows more about Khiva and Central Asia than Lord Granville. Compare him, for example, with Mr. Chichester Fortescue or Mr. Monsell; two of his subordinates. The Postmaster-General is the merest speaking-tube for his clerks. If anybody asks him anything it is, always the same story, "In reply to the honourable member I have to inform him," and I really doubt sometimes whether he is aware of the meaning of the terms he is using. At any rate if the smallest further explanation is required notice must be given. It is just the same, only in perhaps a lesser degree, with the President of the Board of Trade, who is the mere reflection of his secretaries, and as we saw lately when he replied to Mr. Plimsoll is the reflection not merely of their opinions, but of their humours. But Mr. Gladstone is never a clerk. Mr. Disraeli the other day sneered at government by Treasury clerks, but the taunt was harmless against his great rival. Mr. Gladstone is emphatically a Minister, and a First Minister, making use of all his instruments as tools and never showing the slightest trace of being overmastered by them. I have been told that he can do the work of everybody in the Treasury from the messengers upwards, and I incline to believe it. It occurred to me when he was speaking that while he is on the Treasury Bench we might just as well abolish the office of Chancellor of the Exchequer. Mr. Gladstone would take all the duties pertaining thereto, with the assistance perhaps of a Civil Service writer, and would take them with alacrity.

The debate upon the Budget generally which followed the discussion upon the brewers' licences, was enlivened by a speech from Mr. G. W. Bentinck, who had something to say upon the Alabama claims. Speaking in his most confident manner, and with the dogged obstinacy which is peculiar to intellects of defective insight, he declared that he should have preferred war to arbitration, and that he never would consent to pay a sixpence to the indemnity. Often as I have seen Mr. Bentinck stubbornly conceited and often as I have heard him talk nonsense, I never saw him more conceited or heard him talk greater nonsense than on Thursday, and it was odd, and yet not odd, that the descent in the scale of conceit and in that of nonsense should be coincident. Imagine a man avowing that he would prefer war, with its million miseries, with its millions of debt, and with its legacy of hatred, to the decision of reason. Mr. Bentinck proclaimed himself a "gentleman" of the old school. If he is really a type of this sort of creature, let us be eternally thankful that they are so nearly extinct.

The usual whip circular having been unusually emphatic for last night the House was very full, but the motion was hardly worth much notice. It

was one of those devices which by their hollowness, and one may almost say hypocrisy, tend to make honest men so disgusted with politics. It was well known that the Tories did not want to win. All that they wanted to do was to get up a cry that they had asked the Government to do something to relieve the burden of local taxation, and that the Government had refused. They simply wanted, in fact, an election text, and we know well enough how it will be perverted. When a dissolution comes, it will easily be believed by each hungry ratepayer who is deluded by the transformations of the truth ingeniously devised by hungry candidates that if it had not been for a Liberal Government, every shilling taken out of his local pocket in poor-rates might have been diminished by one half, without the abstraction of one farthing from the other pocket. The least suppression, the slightest twist, by the candidate will justify the belief, and we know perfectly well that suppression and twist will not be wanting. But still the debate was worth hearing, if for no other reason than that Mr. Lowe was in his best humour, and had an opportunity which served his peculiar talent admirably. He was mercilessly severe. Most men have a touch of compassion for an enemy who has made a grievous blunder, but Mr. Lowe has no compunction. He delights in convicting of folly with a painfully exact demonstration, and never stops till he has said everything unpleasant which he can logically say. Mr. W. H. Smith evidently winced again when Mr. Lowe told him that it was a pity he did not get somebody to counsel him who understood the question, for there were men on his side of the House capable of understanding it. But Mr. Smith could afford to suffer. But a little while, and Mr. Lowe's smashing attack will be all forgotten, and the Westminster electors will cheer their member till their cheeks crack as he tells them how Mr. Lowe has prevented the reduction of the onerous burden of metropolitan taxation. The gorgeous placard will soon ornament the walls, and Mr. Lowe will not be in the streets to make offensive observations upon it, calling upon the ratepayers to rally round the Smith standard; and, after all, if the poll is in Mr. Smith's favour, what matters a little discomfort? C.

#### Anniversary Meetings.

##### THE BAPTIST ANNIVERSARIES.

(By our own Reporter.)

The anniversary meetings of the different societies connected with the Baptist body may be said to have commenced on Friday week, when a sermon was preached in Walworth-road Chapel, by the Rev. Arthur Mursell, on behalf of the British and Irish mission. For the last seven years this mission has enjoyed the services of the Rev. Charles Kirtland as Secretary; and, under his secretaryship, has become a thing of power and much usefulness. Its agents are mainly employed in doing the work of Evangelists in this and the sister country, and are preaching the Gospel in many localities, where but for them its message would never be heard. The congregation that assembled to hear Mr. Mursell was not such as either the preacher or the occasion deserved: nevertheless, the presence was quite up to the mark, and the occasion was felt to be "a time of refreshing from the presence of the Lord." Taking for his text, Mark vii. 14–23, Mr. Mursell uttered a noble testimony in favour of spiritual religion, and against that caricature of it which is seen in Romanism and Ritualism. Like all Mr. Mursell's productions the discourse was characterised by spirit and sparkle, by beauty of expression combined with power and vigour of thought; and if it is not too late to make this suggestion, we should recommend that a place be found for it in the new volume of sermons which Mr. Mursell is about to give to the public.

Last Thursday there was a meeting held for prayer in the library of the Mission House, which was very fairly attended, and over which Dr. Brock presided. The devotions of the assembly were led by the Rev. J. Tulloch, of Edinburgh, J. Spurgeon, of Croydon, and J. Lewis, of Calcutta.

On Friday there were two meetings held, one by the Welsh Baptists, in aid of the Foreign Mission; and the other on behalf of the Building Fund, which is doing a good work throughout the denomination.

On Sunday last, the metropolitan pulpits were occupied, with but few exceptions, by ministers from the provinces. The venerable John Howard Hinton preached to his old congregation in their new and beautiful chapel; and the Rev. Dr. Brock appeared once more in the Bloomsbury pulpit. Ho



was announced to preach there in the morning, but in consequence of the sudden illness of his successor, the Rev. T. Handford, he also took the service in the evening.

#### THE BAPTIST UNION.

The first session of the Union was held in the library of the Mission House on Monday morning, at eleven o'clock. The galleries were occupied by visitors, amongst whom was a large proportion of ladies. The ministers and delegates met in the body of the hall, some 250 being present. Amongst others we noticed Dr. Thomas (the chairman of the union), Drs. Brock, Steane, Landels, Culross, Stock, Green, and Price; the Revs. J. H. Millard (secretary), Stovel, Hinton, Birrell, Chown, J. P. Mursell, Jas. Mursell, Hobson, Glover, Brock, jun., and Walters. Dr. Thomas read Romans xii., and after prayer had been offered by the Rev. R. Lewis, of Plymouth, and the Rev. W. Woods, of Nottingham, he left the chair, the deafness from which the rev. doctor suffers rendering this step necessary. His place was taken by the Rev. J. Collins, of Grandisburgh, a representative of the strict section of the body, who called successively upon the Rev. J. Tulloch, of Edinburgh, the Rev. J. C. Stevenson, of Barnstaple, the Rev. J. Green, of Hebden Bridge, and the Rev. C. M. Birrell, to lead the devotions of the assembly. The prayers were simple and fervent, and the burden of each was that the churches might be visited with a fresh baptism of the Holy Ghost. At twelve o'clock Dr. Thomas resumed the chair. He said the time had come when he must retire from the office to which the Union had elected him twelve months ago. He entered upon the office with some reluctance, and with much fear and trembling; but through the grace of God, and with the assistance of his predecessor, Mr. Birrell, he had been able to discharge its duties. He trusted that during the year God had been with them, influencing them by His Spirit, and enabling them to accomplish some amount of good. He was happy to resign the chair to one who, for a whole generation, had occupied a conspicuous place in the body, and who, by his eminent qualities of mind and heart, would be sure to grace and dignify the office to which he had been unanimously called.

Dr. Underhill having taken the chair, the Rev. G. SHORT, of Salisbury, moved that "the cordial thanks of the Union be given to Dr. Thomas for the ability and courtesy with which he had presided over the deliberations of the assembly during the year." Mr. Short referred to the two timely and appropriate addresses which the Doctor had delivered—the one on spiritual life, directed against the growing ritualism of the day; and the other on Christian union, which was a word in season to the Church. He expressed the hope that the Doctor's life would long be spared, and that his usefulness would be greatly extended. In seconding the resolution, Dr. PRICE, of Aberdare, said that if the Union had searched all over Wales, they could not have found a finer man or a riper Christian than Dr. Thomas. As a student of Pontypool College he had sat at the Doctor's feet for four years, and had learned to love him dearly; and there was no man who lived more in the affections of the Welsh people than their retiring chairman. The resolution, which was carried with acclamation, was briefly acknowledged by the Doctor.

Dr. UNDERHILL then proceeded to deliver his address, which occupied three-quarters of an hour in delivery, and which was heard with marked pleasure and interest. The new chairman is a native of Oxford, and when he came to London as a young man, was engaged in mercantile pursuits. These, however, he quitted to pursue a literary life, which was much more in harmony with his tastes. In literature he obtained some distinction both as editor and author, having edited several volumes of the Hanserd Knollys series, and having written a book entitled, "Struggles and Triumphs of Religious Liberty," which passed through more than one edition. In 1849, on the retirement of Dr. Angus, he became joint secretary with Mr. Trestrail of the Baptist Foreign Mission, and on the retirement of Mr. Trestrail two or three years ago, he became sole secretary, which position he now holds. In the work of the mission he has visited Jamaica, India, Ceylon, Western Africa, Canada, and the United States; and his historical treatise on the "Social and Religious Condition of the West Indies," a treatise of great value, is one fruit of his travels. His last publication, said to be his best, has just been issued, "Missions East and West," several hundred copies of which, with characteristic generosity, he has presented to the missionary society. The Doctor is about sixty years of age, is not only an LL.D., but also an F.R.G.S., and by his great prudence, high character, and distinguished labours, has obtained a foremost place among the leaders of the denomination to which he belongs. The subject of the address which Dr. Underhill delivered from the chair of the Union on Monday last, was "The Bible and the Baptists," a subject suggested to him by the recent deliverances on Nonconformity of such men as Bishop Wilberforce, Archdeacon Sandford, and Prebendary Curteis. The reluctance he felt to occupy so responsible a position had been overcome by the consideration urged upon him that his occupancy of that chair would be a practical illustration of a principle dear to their body, viz., that in the true Church of Christ the distinction of clergy and laity has no rightful existence, and that all believers, to whatever office they may be called, are one in Him. But besides this the Baptist denomination, both in

doctrine and polity, affirmed truths of the highest value.

I do not claim for the Baptist denomination that it is the sole representative among the churches of Christendom of the principles it maintains. It is freely and gratefully admitted that, with a few exceptions, the truths dear to us are held, in greater or less degree of fulness, by other Christian communities. It is, nevertheless, the object of the baptized churches of Christ fully to represent and purely to teach all the doctrines, commandments, and ordinances of Christ. In a word, it is their aim to embody, in its breadth, completeness, and purity, the religion of the New Testament—the truth as it is in Jesus. Whatever is characteristic by way of affirmation or denial among the Baptists, springs from one source—attachment to the Bible—for they consider it to contain, in the words of the eminent Robert Hall, "an immediate revelation from God, and as an inspired guide in the conduct of life, and, in the pursuit of immortality," a light shining in a dark place "to direct us in the paths of salvation."

This conception of their allegiance to Christ brought them into the arena of controversy with the manifold errors of the Churches of Rome and England, and with the polity and doctrines of all other Protestant communities professing to follow Christ, so far as they had departed from the clear teaching of the Divine Word:—

Many a hard contest has had to be borne by us on behalf of the crown rights of our Redeemer and for the supremacy of His Word over the life and conduct of men. But I am bold to say, on behalf of my brethren in the ministry, who in many instances are called to "endure hardness" for Christ Jesus, and of my brethren, the members of the churches, who at great cost of money and social obloquy maintain our sanctuaries and the various religious and charitable organizations existing in our midst, that we are moved by far other motives than love of singularity or strife, by envy of the unattainable honours and wealth of a State alliance, by self-will, or by contempt for authority. We love our Bibles, we love and obey the Lord Jesus Christ. We seek to know what the will of God is, and, knowing it, strive to do it. Our ministry does not, indeed, with the Rev. Prebendary Curteis, teach that baptismal regeneration is "a most lovely ideal," for that would be to mislead the souls of men. If, as he says, confirmation "is a most beautiful and happy thought," though now spoiled and neglected in the Anglican Church itself, our ministry declines to entertain it, for it has no warrant in the instructions of the Great Lawgiver of the Church. It is true that when our ministers invite "men to come to Jesus," they do not point out to them, as this clergyman does, an "easy way, amply furnished with helps and sacraments," by which, it is asserted, Christ "bade them come"; because such directions never fell from His gracious lips, and were never taught by His inspired messengers. No! You, my brethren, who are called of God to minister in holy things, cling to the Word and to the testimony. You know no other way to the Father but by the Divine Son. You teach no other doctrine than that which was delivered to you by His lips, or by the inspiration of holy men who were taught by the Holy Ghost.

As one intimately acquainted for many years with both the past and present history of that body, he was bold to testify of the vast majority of the ministers whom God had raised up to be the evangelists, pastors, and teachers of the baptized churches, that "in all things ye have approved yourselves to be clear in this matter." It was the one object of that ministry to testify to men of every name the duty of "repentance towards God, and faith toward our Lord Jesus Christ." But at the same time it was not to be denied that, in another aspect, their attitude was one of antagonism to every departure from that which they conceived to be the teaching of Holy Writ.

"Why is it," said a clergyman of the Church of England to me a short time ago, "Why is it that your body stands in such pronounced antagonism to my Church?" The same question might be put by members of all churches that differ from us with respect to their special grounds of separation or dissent. To all, the same answer must be returned. Our opposition does extend to what we conceive to be every departure from the teachings of the Word of God—just so far and no farther. Our rule of faith is not a creed. It consists not of articles to be subscribed, and subject to such an interpretation, natural or unnatural, as the exigencies of personal belief may require. We recognise no authority over our conscience in councils, ecumenical or otherwise, or in the infallible utterances of popes, or in the variable and varying decisions of ecclesiastical synods and courts. The Holy Scriptures—the revelation of God's will and plan of salvation contained therein—is with us the sole guide and authority in matters of religion. We reject every doctrine or practice, however hoary with age, or authoritatively set forth by Church or State, which does not find its reason or justification in Holy Scripture. However reverently the Scriptures are spoken of by other churches, they all, in our judgment, in some degree or other, depart from this principle. The Church of Rome openly prefers tradition, and makes the decrees of Popes and Councils her law. The Church of England more warily opens a way in her Articles by which the teaching of Holy Scripture may be set aside. Thus she says: "The three creeds . . . ought thoroughly to be received and believed" (Art. viii.). "The Church hath power to decree rites or ceremonies, and authority in controversies of faith" (Art. xx.). If, for the utterances of holy men of God who spake as they were moved by the Holy Ghost, we may substitute creeds, the decrees of councils, articles of religion, and the authority of the Church in matters of faith—the conclusions of men who have erred, and may err (see Articles)—history abundantly shows that we pave the way for wide departures from the faith, for the accumulation of errors, and for final subversion of all written revelation.

And such in our own day was the result. For while they saw on the one hand that the necessities of an unscriptural system compelled its adherents to disclaim allegiance to the Bible as the sole

standard of religious truth and practice, to treat its laws and ordinances as an intolerable bondage, and to stigmatise reverence for the sacred page as Bibliolatry; on the other hand, the sceptical spirit of the age, with a perfect prescience of the importance of Holy Writ, fastened as with a death-grapple on the discredited volume, and, availing itself of every instrument that science, philosophy, archaeology, and criticism could furnish, endeavoured to overthrow its authority, to cast doubt on its veracity, and to reduce its records to the ordinary value that they attached to the writings of fallible and uninspired men.

The errors by which a sacerdotal superstition emasculates the Scriptures, and its disparagement of the records of the Christian faith, pave the way for scepticism; while scepticism in its turn mocks at the unfounded claims, scoffs at the unworthy, puerile, and insane representations of the truth it professes, but perverts, with an intolerance equal to its own, and threatens the true followers of Christ with reproach and persecution. Scepticism and sacerdotalism are one in this, they dislike the Bible, and are alike enemies of those who cleave to it. Let the Baptist denomination closely adhere to the great formative principle of their existence, and they will preserve for the world the true knowledge of God, the record that He has given us eternal life, and that this life is in His Son.

Dr. Underhill closed by referring to some of the dangers they were exposed to in accomplishing this solemn duty:—

Our position is essentially one of aggression. Both as towards the world, which, in words which the Holy Ghost teacheth, we endeavour to convince of sin, and of righteousness, and of the judgment to come, and towards the churches from which we differ, our attitude is that of attack. Let not our battle for the truth degenerate into a worldly squabble. The arena in which we strive for victory has for its spectators the hosts of heaven and of hell; let us be careful to fight lawfully, and with weapons drawn from the armoury of God, and tempered with heaven's love. Again, there is some danger that we may value in a disproportionate degree those qualities which are best fitted for conflict. The case is an urgent one; men are perishing on every hand; death is hasting to its prey. While we are burnishing our shields and sharpening our weapons, time is passing into eternity. The wiles of Satan, the perversity of error, falsehoods as angels of light, are leading men astray. The call is loud for an immediate remedy. There is, therefore, a tendency to hurry every recruit into the field, to press the immature in the Kingdom of God into the great conflict with the powers of darkness, to seize any and every available weapon to hurl at the advancing foe. Yet, brethren, in no controversy of our age is there one that needs greater skill, more mutual strength, or more prolonged preparation. Finally, there is danger lest we prefer, in a disproportionate degree, the active virtues of the Christian life to those which are more contemplative. I fear that, in our anxiety to save souls, to make inroads on the kingdom of evil, we sometimes provide insufficiently the means for the growth of the spiritual life and the cultivation of the practices and virtues of piety. We are very busy, and properly so, in arousing the careless, in awakening the impenitent, and in instructing the ignorant in the elements of Christian truth; but I fear there is far too little attention paid to the acquisition of those tastes and principles of action necessary for the daily life of the Christian, would he adorn the doctrine of his God and Saviour in all things. I would not say one word to check the zeal of our youth, or to hinder the most energetic exertions to call men to repentance and to faith in God; but let us not be unmindful of the duty to grow in grace and in the knowledge of Jesus Christ our Lord. If there is an outer life of activity in the service of Christ and our fellow-men, let us be, none the less, careful to live that inner life which is hid with Christ in God, and which has its springs in the secret communion of the heart with our Father in heaven. Cleaving to the Bible as the very Word of God, let its teachings saturate our whole being, mould all our thought, and direct our every step, so that we may keep a conscience void of offence, both towards God and men. Often shall we find that a godly life is the most impressive proof of the truth of the Gospel, and the observance of our Lord's commands in all the details of life, the most instructive lesson to those without, of the love of Him who has redeemed us.

When the Doctor sat down, the Rev. JAMES WEBB, of Bury, rose and moved the following resolution:—

That the best thanks of the Union be given to Dr. Underhill for his excellent address, with the request that he allow it to be printed under the direction of the committee.

Mr. WEBB said he was glad to see Dr. Underhill, a layman, occupying the position of chairman. It was the first time the Union had made such a selection, but he hoped it would not be the last. He was thankful to the Doctor for his instructive and profitable address. He hoped the Baptists would hold hard to the Bible, and not have it crucified between the two thieves, Sacerdotalism and Scepticism. Let the thieves die, but let the Bible live.

The resolution was briefly seconded by the Rev. W. WOODS, of Nottingham, and most heartily adopted by the meeting.

The CHAIRMAN stated that their next business was to consider the revised constitution of the Union. A committee was appointed in the autumn of 1871, to examine the state of the Constitution, &c., and to see whether it could not be adapted to the requirements of the church and the age. They now presented their revised draft, for the consideration and treatment of the brethren in session. The first clause, that the name of this Union be "the Baptist Union of Great Britain and Ireland," was carried *nem. con.* Upon the second clause, which relates to the composition of the Union, there was much discussion, the Rev. J. U. DAVIES, T. V. TYMMS, C. STOVEL, and R. GLOVER, taking the principal part. Ultimately it was moved by the Rev. W. WALTERS, of Birmingham, seconded by the Rev. P. GRIFFITHS, of Biggleswade, sup-



ported by Dr. PRICE, and carried, that, as this majority of the members had only seen the revised draft that day, the further consideration of it be postponed until the autumn meeting of the Union; that all amendments be sent in to the Secretary before Aug. 31, and that they be printed and circulated among the constituents.

The CHAIRMAN pronounced the benediction, and thus closed the morning session.

#### SOIREE AT CANNON-STREET HOTEL.

On the evening of the same day there was a *soirée* in the Pillar Hall of Cannon-street Hotel. The hall was well filled on the occasion, the company including, besides ministers, many influential gentlemen, and a fair sprinkling of ladies. The serving of tea and coffee afforded an opportunity for friendly greeting and social converse, which all present seemed thoroughly to enter into and enjoy. After prayer by the Rev. F. Tucker, B.A., the chairman (Dr. Underhill) said that he accorded to all present a most hearty welcome, especially to the ladies. The ladies were as necessary and useful in the church of Christ as those who occupied a more prominent position. We could not do without their gentleness, meekness, patience, and devotion. It was the first meeting of the kind ever held in the metropolis under the auspices of the Union, and he hoped that the end which they contemplated in holding it would be answered, viz., the provocation of one another to love and good works.

The Rev. T. HARWOOD PATTISON, of Rochdale, delivered the first address. The subject assigned to him was "The Baptist Testimony." He contended that if the Baptists did not differ in any thing from other Christians, then they ought not to exist as a separate body; but, if there was a difference between them and others, then it was their duty to defend the little bit of battlement which they called their own. Each section of the Christian Church had some special testimony to bear, a testimony which it could bear better than any other section. The Baptists had theirs to bear. They had always spoken out on public questions, and generally spoken right. Mr. Richard and Mr. Miall had no truer friends than they; priestcraft and oppression had no greater foes. They acknowledged Holy Scripture as the sole rule of faith and practice; they taught the spiritual nature of true religion; and they vindicated the individual responsibility of the human soul. Instead of being ashamed of their Baptist principles, let them thank God that they came from an ancestry who, during the last 1,800 years, had stood in the van of human elevation and progress.

Dr. LANDEIS spoke of the "Position and Prospects of the Baptists." He said the meeting was intended to be denominational. Their object in meeting was to describe their denominational peculiarities and mark their denominational progress. He would offer no apology for holding such a meeting. Other sections of Christians—Episcopalians, Independents, Methodists, and Presbyterians—were quite as denominational as they, and with far less reason. The points on which they differed from one another were small compared with the point on which Baptists differed from most other Christians. They were told that the one point of baptism ought not to separate them from other bodies; and, for the sake of Christian union, they were invited to give it up. But, no! they dare not. Baptism was a divine command, and the command of the Master they must obey. They could not go back to other bodies; let other bodies come over to them. He regarded the subjects of baptism as of more importance than the mode. Baby-baptism was the essence of Ritualism, and the germ of Popery—a sign which signified nothing to those who received it. Differing, as they did, in their views of baptism from other Christians, they must necessarily be brought into conflict with them. Let them carry on the conflict with love, and cherish no misgivings about the result. Their opponents might have numbers on their side, but the Baptists had truth and strength. In relation both to the subject and mode of baptism, those who differed from them uttered contradictory voices. Some said that baptism meant sprinkling, and others pouring; some said that all children should be indiscriminately sprinkled, and others said that only the children of professing believers should receive the rite. But amidst this Babel of discordant voices, they (the Baptists) had only one testimony to utter—they said that baptism meant immersion, and that believers were the only fit subjects for baptism. Although, at present, the Baptists were but a small minority in this great body of Christians, yet he confidently anticipated the ultimate triumph of their principles; and for this reason—because they were on the side of truth, and the truth shall and will prevail.

The next speaker was the Rev. T. VINCENT TYMMS, of Clapton. His theme was "The recognition of our civil rights, and its influence on our spiritual life." He quoted a saying of Bunyan on his death-bed, "Methinks the best of Christians live in the worst of times"; and argued, that if Bunyan's saying were true, it seemed logically to tend to the conclusion that the worst of Christians live in the best of times. Supposing that "the good time coming" had arrived, when they were in the possession and enjoyment of religious liberty and equality, how would this state of things affect their spiritual life? would they be stronger and purer, more self-sacrificing and devoted; or would their spiritual manhood deteriorate? Some maintain the latter, and affirmed the deterioration had already commenced; but he did not take such a

gloomy view of the future. He anticipated the future with courage, faith, and hope in God. When the brighter era dawned they would require more grace than they did now; but with the times would come the grace: as their day so would their strength be. The meeting was most successful throughout, and was brought to a close by the assembly singing, with much fervour, the hymn—  
Blest be the tie that binds  
Our hearts in Christian love.

#### MISSIONARY SOCIETY—MEMBERS' MEETING.

At half-past ten on Tuesday morning the members of the Missionary Society assembled in the library in the Mission House, when the room was again well-filled. The Rev. W. Walters, of Birmingham, conducted a short devotional service; after which the business of the society was transacted, under the presidency of W. Stead, Esq., of Southport. The minutes of the committee meetings held during the year were read by the accountant, Mr. Baynes; after which Dr. Underhill read a part of the report. The report showed that the income of the society for the year had been 38,611*l.*, the largest income but one in the history of the society; that 2,000 additions had been made to the membership of the mission churches; that three new agents had been sent out, and one had died; that, after 20 years' labour, Dr. Wenger had completed the Sanscrit Bible in five volumes; that the churches in Norway and Rome had been largely blessed, &c., &c. The report was adopted on the motion of the Rev. Jesse Hobson, of London.

The Rev. J. T. Brown, of Northampton, called the attention of the meeting to the retirement of the Rev. J. M. Phillippo from the pastorate, after more than fifty years' labour. He uttered a high eulogium upon his character, and pronounced him second only to Knibb in the good work he had done for Jamaica.

A vote of condolence was passed to the respected treasurer of the society, Joseph Tritton, Esq., on the lamented death of his eldest daughter. He was re-elected to the office of treasurer; whilst Dr. Underhill, the Rev. C. Bailhache, and Mr. Baynes were reappointed to their several posts, with thanks for their past services.

Sir S. M. Perro, Bart., proposed the reappointment of Dr. Underhill to the secretaryship; and this being the first appearance in public of the worthy baronet since his retirement some years ago, he received from the meeting a most cordial welcome.

The liberality of Dr. Underhill, in presenting to the society 1,000 copies of his new work, was acknowledged by a vote of thanks. The Rev. Dr. STANE pronounced the benediction.

#### HOME MISSIONS.

On Tuesday evening, the British and Irish Society held their annual meeting in Bloomsbury Chapel. The chair was taken by Sir S. M. Peto, and addresses were delivered by E. Noel, Esq. (son of the late Baptist Noel), the Rev. W. Eccles, of Ireland, and the Rev. R. Glover of Bristol. This society reports a slight improvement of income, and must have been gratified with the large attendance at the meeting, and with the character of the addresses given on the occasion.

#### UNITED METHODIST FREE CHURCHES.

The sixteenth annual meeting of the Home and Foreign Missionary Society, in connection with this body, was held at Exeter Hall on Monday evening. There was a large attendance. Mr. William Bowron presided, and the proceedings commenced by the singing of the hymn "Jesus shall reign where'er the sun," and an earnest prayer by the Rev. Joseph Colman, which elicited many hearty "Amen's" from the audience. The chairman, in the course of his speech, said that great assembly reminded him of other days and other meetings which he had attended, when Dr. Bunting, Robert Newton, and others occupied their places. He now looked back upon them, as on the bright constellations of night, and they had left a light which might be a light to all nations. But it was matter for congratulation that they had still an organisation ready to continue the great work, and they now waited to hear from the report what had been done with the men and the money. They would hear something about China, about Africa, that land of woe and bitter sorrow, which wealthy men look upon as a field of spoil and profit. There the wild Arab is ever on the chase, seeking to supply the market of Zanzibar with living men and women, and they were told on the authority of the *Times*, that the old were thrown on one side to perish. Well had it been said by the poet,

Man's inhumanity to man  
Makes countless millions mourn.

Were every man in Britain before him he would say to him, "Lift thy hand, and strike off the fetters of the slave, lift thy voice and say, He shall be free." Africa claimed their deepest sympathies, and was bound to them by the memory of those who had responded to her cry, and given their lives in her cause. The missionary had many obstacles to contend against, and one of these against which the natives themselves protested was the importation of rum, which in more than one instance had frustrated much good work. The report was then read by the secretary, the Rev. K. Bushell, and commenced with expressing gratitude to God that none of the missionaries had been removed by death, and for the continued manifestations of the Divine favour at home and abroad. In China some had given up the worship of idols. In East Africa

not only was the name of Jesus spoken, but many had learnt to speak of Him to others, and to sound forth His praises. They had now native teachers or exhorters who were of great assistance. The returns were not to hand except from Australia, where an increase of seventy-four members was reported. They had now forty foreign missionaries, eighty-two chapels, and 5,553 members and an income of 9,120*l.* They had seven missionaries and 226 members in New Zealand, one missionary and four native teachers in China, with four preaching places. The East African mission was commenced in 1862, and had recently been brought into prominence through the visit of Sir Bartle Frere and the discoveries of Mr. New. The returns from Jamaica and West Africa would, they hoped, be satisfactory. They had three new missionaries in Australia, and two in New Zealand. The total receipts had been 16,923*l.* 10*s.* 5*d.* of which 693*l.* 9*s.* 11*d.* had been raised by the London circuit. Mr. Hicks, of Liskeard, had during the past year munificently helped the Australian and New Zealand Missions by the gift of £750. The committee called upon all the friends of the cause for liberal efforts for the support of these missions, and that prayer might be made for fresh labourers.

The first resolution, as follows:—

That the report just read be adopted, and that this meeting expresses its devout gratitude to God for the preservation of the lives and health of its missionaries; for the favour He has given them in the eyes of the people; and for the success which has attended their labours; and believing the Gospel to be the only means by which the human family can be lifted up out of its social and spiritual degradation, resolve to strengthen its East African Mission, in the hope that its efforts, in conjunction with those of kindred societies, will cause the down-trodden tribes of Africa to rise to the dignity of man, and to stretch out their hands to God; and also prays that, in order to the accomplishment of this glorious result, the atrocious system of slavery, which has so long cursed that unhappy land, may speedily be destroyed—

was moved by the Rev. J. S. WITHINGTON, president of the annual assembly, who expressed his delight at the spirit manifested by the meeting, and said there must be no falling off in their efforts, but an increase, for they now held a high position in the missionary field. With respect to their position as regarded slavery, no one has ever found that Christianity and slavery can agree, and they rejoiced that their distinguished missionary, Mr. New, had raised his voice in detestation of African slavery, as well as preached the Gospel. Nothing atrocious, cruel, partial, or selfish can live where Christianity is preached. One of the most earnest denouncers of slavery, William Knibb, said that he was prepared to separate himself from every tie rather than give countenance to slavery, and he had the courage to take hold of Jamaica and not to rest until he was able to proclaim from his pulpit that slavery was dead. Wilberforce and Clarkson also denounced slavery until England was roused to give twenty millions for the emancipation of the slaves. They rejoiced that Mr. New had reiterated the sentiments which he spoke in Africa, and they saw future success in the missionary spirit which was one of enterprise, of benevolence and of love. How could this missionary spirit be enlarged? It was present in our poetry, in our eloquence, and in our statutes, and might be seen in what modern missionaries had accomplished in Greenland, in Africa, in India, and in other places, and in the records of the early Church. They must pray more for the Holy Spirit without whom the church could do nothing. Of what use was the crucifix without the Holy Spirit, which is the life of the Church's heart, the beauty of the Church's garment, the light of the Church's eye? What were the conquests of Hannibal or Napoleon compared with those which await the Christian Church? They rejoiced that their banners were advancing, that the army was marching, and wherever it marched it left no devastation behind, but the wilderness blossomed as a rose. From every part of that army let the shout arise

The year of jubilee is come;

Return, ye ransomed ones, return.

The Rev. LUKE WISEMAN, President of the Wesleyan Conference, seconded the resolution, and said whatever they might have cause to regret in the past they would never regret any efforts they had put forth for the love of Christ or for the good of others, or the time which they had spent in the company of their relations, for they had the same faith and many similar points. In looking back to the commencement of their missionary work, about 103 years ago, when Boardman and Phillimore were sent to New York, the seed was sown which has now brought forth fruit abundantly. The Methodists are now the largest body in the States, and possess more church accommodation than any other sect, being estimated by the *Christian Union* at between ten and eleven millions. In Canada, also, the proportion was as great, and in Australia it was the same. He knew that they were as determined as ever to contend for the faith once delivered to the saints, and that they wanted no new doctrines, believing that the old Gospel truths were those by which alone mankind could be elevated. They did not oppose science, but respected it, for God was thereby making use of it to carry out his plans, and greater facilities were now obtained for the spread of the Gospel, and what was most needed was men full of the Holy Ghost who would be willing to lay down their lives for the sake of the Gospel.

The resolution was supported by the Rev. C. NEW, who after expressing his gratitude to God for permitting him again to meet them there, said it seemed to him that he had been for many years labouring at the bottom of a dark pit from which he had now



emerged to shake hands with those who had sat at the pit's mouth, and helped and supported him, and he now trusted that they would still give him the means of carrying on that work until the whole of Ethiopia was brought to the knowledge of the Gospel. Mr. New then gave an interesting account of the people with whom he had lived for the last ten years, and of the work in which he had been engaged, and in reference to the slave-trade said he should like it to be known that 70,000 human beings were annually brought into the slave-market at Zanzibar, and that that number only represented one-fifth of the actual number bought and sold. One poor woman whom he had been instrumental in saving, had been sold for twenty shillings, and her only child for a goat. There were tens of thousands of such cases, and he earnestly appealed for aid to obtain an alteration of this horrible state of things.

The Rev. S. MACFARLANE moved the second resolution, and expressed his determination to do his duty in New Zealand, whither he was about to proceed.

The Rev. M. MILLER seconded the resolution, which was carried unanimously, as was also a vote of thanks to the chairman, moved by Mr. W. BUTLER, and seconded by Mr. ANTHONY SHARPLEY. The hymn "Shall we gather at the river" was then sung, and the benediction was pronounced.

#### YOUNG MEN'S CHRISTIAN ASSOCIATION.

The twenty-eighth annual meeting of the Young Men's Christian Association was held at Exeter Hall on Tuesday evening last week. In the absence, through illness, of the Earl of Shaftesbury, the chair was taken by the Hon. Arthur Kinnaird, M.P., who was supported by, among others, Sir Thomas Chambers, M.P., Deputy-Recorder of London; the Rev. C. D. Marston, vicar of St. Paul's, Onslow-square; the Rev. T. H. Tarlton, vicar of St. John's, Horsleydown; the Rev. Dr. James, ex-President of the Wesleyan Conference; the Rev. E. H. Jones, and the Rev. A. G. Brown. The annual report, which was read by the Rev. T. H. Tarlton, referred to the great work that was being done by the association in the various warehouses in the city, where large numbers of young men were employed, and stated that since the last annual meeting about a hundred new members had been admitted in the metropolis alone. The total number of members was 4,500, of whom 2,000 were carrying on an active mission among their fellow-workers. The daily prayer-meetings and the Bible-classes on Sundays had been largely attended, the average number of persons present at the latter being from 150 to 200. The evening classes and the library of the institution had attracted altogether about 900 young men, of whom 300 were regular and constant students. Prizes in those departments had been most generously contributed by Mr. George Moore, of Bow-churchyard, and Mr. Samuel Morley, M.P., and very interesting lectures had been delivered during the season by Mr. D. L. Moody, of Chicago. Several new associations for young men in connection with the society had been formed during the year, and, among other places, at Wolverhampton, Bedford, Walsall, Buckingham, Congleton, and Melton Mowbray. Good accounts of the work done by the association at Bristol, Leeds, Liverpool, Birmingham, Worcester, and other cities and towns, had also been received. The financial statement was unusually satisfactory, for after paying off a debt of 962*l.*, and meeting all the expenses of the past year, there was a balance to the good of upwards of 500*l.* Mr. Kinnaird, in his opening speech, congratulated the members of the association on the nature of the report, and observed that he hailed with pleasure the fact that an association for young women, founded on a very similar plan to that which had guided the society to success, had been started in the metropolis, and was steadily gaining strength. In the course of the meeting addresses were delivered by the Rev. C. D. Marston on "Spiritual Attainment"; by the Rev. Dr. James on "The Work of God the only Source of Religious Life"; by Sir Thomas Chambers, M.P., on "The Religion of the Bible, practical as well as experimental"; and by the Rev. A. G. Brown, on "Religion for Young Men, and Young Men for Religion." The proceedings concluded with the usual vote of thanks to the chairman.

#### THE ALEXANDRA ORPHANAGE.

On Thursday evening the anniversary festival in aid of this institution, which was established at Hornsey Rise, near Highgate, a few years ago, for orphan children of tender age, of both sexes, from any part of the kingdom, and of which the Prince and Princess of Wales and the Crown Princess of Prussia are patrons, was held at the Cannon-street Hotel under the presidency of the Lord Mayor and Mr. Alderman White and Mr. Perkins, Sheriffs of London and Middlesex. The institution has received and succoured as many as 165 infants. There are now about 120 in the orphanage, and part of these have been elected to continue until sixteen years of age, to be trained as nurses or for service. The institution is not intended for the orphans of those who could have afforded to pay for their maintenance, or for paupers, but for the infants of clerks, warehousemen, shopkeepers, shopmen, skilled mechanics, and others who had held respectable positions in life, but whose comparatively small salaries prevented their making adequate provision for their families, and whose early death, in too many instances, left their widows and families in destitution. During the entertainment

on Thursday, about sixty of the orphans of both sexes, who are being maintained and educated in the institution, were brought into the hall, of which they made the circuit, and afterwards sang a hymn in chorus. It was a touching spectacle, and many of the company were visibly moved by it. A paper circulated in the room stated that in Liverpool alone there are about 20,000 clerks, the majority of whom are receiving smaller salaries than the porters employed in that town, and yet they have to maintain a respectable appearance, as a condition of retaining their situations. It is for the respectable middle class that the Alexandra Orphanage has been formed. The Lord Mayor, in the course of the evening, stated that twenty-one gentlemen who take an interest in the institution, had contributed 100*l.* each towards its funds, and yet it still lacked the means of coping with the surrounding misery among the orphan population. He added there were now eight houses in connection with the society ready for the reception of children, each house providing accommodation for twenty-five children. He made, in conclusion, an eloquent and touching appeal to those who had the means and the heart to assist the institution, as a source of comfort to themselves, and still more to the tender ones who were the objects of their benevolence. The Lord Mayor, later in the entertainment, made a touching appeal to the company and to the citizens in general, on behalf of the otherwise destitute orphan population to which the institution gave shelter and maintenance. The secretary, Mr. Soul, at the close of the festival, announced that the donations amounted in all, including 100 guineas from the Fishmongers' Company, to upwards of 900*l.* A complimentary vote of thanks was passed to the clergy who had advocated the claims of the charity from the pulpit. It was stated in the course of the evening that there would be shortly a concert at the Alexandra Park Palace in aid of the society, and the managing committee were only now waiting to hear what day would be most convenient for His Royal Highness the Prince of Wales to attend.

#### THE UNITED KINGDOM ALLIANCE.

On Wednesday evening a very large meeting was held at Exeter Hall in response to an invitation from the United Kingdom Alliance calling for a demonstration in favour of the Permissive Prohibitory Bill, now before Parliament. The Very Rev. Dr. Payne Smith, the Dean of Canterbury, presided. On the platform were Sir Wilfrid Lawson, M.P., Mr. Miller, M.P., Mr. W. S. Allen, M.P., Mr. J. E. Smith, M.P., Mr. Dalway, M.P., Mr. Dickenson, M.P., Mr. Pope, Q.C., Mr. B. Whitworth, Dr. F. R. Lees, the Rev. Dr. Burns, &c.

The CHAIRMAN, in opening the proceedings, said if proof were wanting that the cause of the Alliance was growing in public estimation, it would be given in the large meeting before him. The question of the liquor-traffic had become the great question of the present day, and was beginning to be felt as such. It had, perhaps, advanced slowly for a long time; but now it was progressing in a manner to give the highest hopes to its best wishers. He referred to the late Archdeacon Sandford, and spoke of the great amount of work done by him, both by the intemperance report in Convocation and by his efforts outside that body. The very rev. dean then spoke of the wretched homes of the people, and said that while these homes remained as they were it would be an uphill fight to completely overthrow the traffic, for the inhabitants of those homes sought the public-house for the light, cheerfulness, and company which they had not in their dwellings; so long as the sanitary condition of the homes of the people remained as they were, so long would there be a predisposing cause against the object of the Alliance. He proceeded to argue in favour of the total suppression of the liquor traffic, and declared that he looked for a constantly increasing number of members of Parliament in favour of Sir Wilfrid Lawson's bill until the majority was obtained to carry it into law. When that end was attained, the people would be better in health, prosperity, morals, and religion, and this would practically settle the question.

The first resolution was moved by Mr. W. S. CAINE, who was introduced as having lately contested Liverpool on the principles of the Alliance. He quoted statistics to show that drunkenness in Liverpool had doubled itself in ten years. This he attributed to the Bench there having gone on the principle of free trade in alcoholic liquors, and this in opposition to ministers, the inhabitants, and the publicans themselves, who were in favour of a restrictive policy so far as regarded others. He was glad to say that the fact of this great increase had had its effect upon the magistrates, for they had altered their policy of late; but with regard to the present number of public-houses, he attributed to their existence two-thirds of the crime, the pauperism, and the immorality existing in that city. He claimed for the people by law the same right which the rich had by right of the money in their pocket of deciding whether public-houses should be near their dwellings, for the rich man could, by his influence, prevent a public-house coming too near his house, and by reason of his wealth could choose his dwelling, which the working classes could not. He then detailed how in various towns limited liability companies had been started to establish public-houses without alcoholic drink, which had been of the utmost benefit alike to the people and those who had established them. He proposed the following motion:—

That the enormous and increasing consumption of intoxicating liquors, with its pernicious effects on the condition of

the community, is conclusive evidence of the failure of the licensing system to protect the interests of the commonwealth, and furnishes an unanswerable reason for legislation which should enable the enlightened public sentiment of parishes and other districts to secure their exemption from the terrible evils of the liquor-traffic.

Sir WILFRID LAWSON, M.P., rose to second the motion, and was received with rounds of cheers, given by the audience in the most enthusiastic manner. Sir Wilfrid said the meeting had so far been most satisfactory, especially as regarded the chairman, who, to use the vulgar phrase, "goes the whole hog." The cause they had before them was a noble one, and it had been deemed worthy of attention by the Legislature, who last year passed an Act to do what was so much objected to the Legislature doing—"make people sober by Act of Parliament." The Act had not succeeded in doing what it really purposed, and that was to please both parties. It was an unhappy attempt to serve both God and Bacchus, for it endeavoured to make the people sober and to make the publicans believe that their profits would not be diminished. The Act was passed to check drunkenness; it also desired to study the minds of the publicans and conciliate them, and last, though not least, it was intended to choke off the United Kingdom Alliance. With respect to the purpose of reducing the drink traffic, it must be said that large as had been the expenditure by the people on alcoholic drink during the year, as shown by Mr. Lowe's Budget, it would have been larger but for the restrictions of the Act; but with regard to the other purposes, it had not and would not succeed, for the publicans did not like it, and it would never choke off the Alliance. He then dealt with the political aspect of the question, and, referring to the newspaper criticisms upon his proposal made at a meeting some time ago, that the people in favour of the Prohibitory Bill should throw over party to get their object, he declared that the condemnation passed upon his proposal was a good sign. The Alliance would not go for any party, and it was a significant fact that the Liberal party was beginning to see that elections could not be won without the assistance of those who supported this measure, and this would give them respect and attention. After explaining the principles of the bill, he said, amid cheers, that he did not say the Alliance would be successful now, but he did say they were nearer success than they ever were before, for the leaders of the two great parties were avowedly in search of a policy, and wanted a cry; but they both fought shy of the proposers of this bill, because each doubted the strength of those in favour of it. He urged his hearers to work to remove these doubts, and then success would wait upon them.

Mr. J. MILLER, M.P., supported the motion, and expressed his deep regret that the working classes should have proved that they wasted their extra earnings on drink instead of improving the condition of their homes. He urged that public opinion should be brought to bear by such meetings as that all over the country, else success would not be early.

The Hon. NEAL DOW, of Maine, United States, also supported the motion, and expressed himself as wishing that the Bishop of Peterborough was in the dean's place and that those opposed to the bill in the House of Commons were present. He declared that immorality, viciousness, crime, and pauperism depended upon the liquor-traffic for existence, such being the experience formed from places where the liquor-traffic was prohibited.

The resolution was enthusiastically adopted, as was the following:—

That the just, necessary, and constitutional measure, known as the Permissive Prohibitory Liquor Bill, is entitled to the undivided support of all patriotic citizens; and this meeting urgently calls upon the members of the House of Commons, of all political parties, to vote in favour of its second reading on the 7th of May next.

A memorial from the meeting to the House of Commons to the following effect was also adopted:—"That the memorialists regarded with profound sorrow and alarm the prevalence of drunkenness and drinking habits, whereby the greatest evils that could afflict a nation were lavishly produced, and much of the industrial prosperity of the country became a means of social degradation and ruin; that the reforms of the licensing system hitherto adopted had utterly failed to reach the seat of this curse, or to do more than mitigate a few of its symptoms; that in the memorialists' conviction, justice and patriotism required that licences to sell intoxicating liquors should not be issued in districts where the inhabitants did not desire them, but would prefer exemption from their injurious and demoralising results. The memorialists, therefore, respectfully entreated that the House of Commons would assist to pass the Permissive Prohibitory Liquor Bill, by which power would be given to a large majority of the ratepayers of parishes, townships, and other localities, to veto the sale of intoxicating liquors therein."

The meeting concluded with the usual thanks.

INTERNATIONAL ARBITRATION. — On Thursday evening a large and appreciative audience assembled at Battersea Park Baptist Chapel to hear a lecture from Mr. Geo. H. Dyer on "International Arbitration—the Great Reform of the Future." The chair was taken by the Rev. Walter J. Mayers, the pastor, who in an earnest and able speech after the lecture stigmatised war as more degrading than the disgusting practice of prize-fighting. A petition in support of Mr. Henry Richard's forthcoming motion in Parliament was proposed by Mr. John Samuel Oldham, seconded by Mr. J. C. Pilcher, and carried by acclamation.



## Miscellaneous.

The daily papers of yesterday publish a copy of the will of the late Emperor Napoleon. It is dated April 24, 1865. His Majesty leaves the Empress all his private property. The estate has been sworn under £120,000, but the solicitors to the Empress state that that sum is subject to claims which will reduce it by about one-half.

MR. GEORGE SMITH'S EXPLORATIONS IN ASSYRIA.—The *Daily Telegraph* publishes another message from Mr. Smith, dated "Mosul, April 26." He says:—"I have examined many of the ancient remains and monuments, and the general face of the country from Koyunjik on the river Tigris, down to Babylon on the Euphrates. Thence I have crossed into the marsh district of Hillah, and investigated the Birs Nimroud. I have also been across the desert as far as Tell Ibrahim. In the course of these visits and of my excavations nearer Mosul, I have obtained upwards of eighty new inscriptions. One among them is from a very important stele of Merodach-Baladan, King of Babylon, son of Milihu, grandson of Kurigalzu, period 1300 B.C. Another notable inscription is that of Vulnirari, King of Assyria, recording a list of expeditions and triumphs achieved during the reigns of Assurabalid, Belnirari, Sul, and Vulnirari. This interesting record gives the particulars of the restoration of the causeway to the great Temple of Assur, date 1320 B.C. I have also recovered part of the series of tablets containing most curious and ancient Babylonian legends, as well as syllabaries of great utility, a bilingual collection of proverbs, and some astrological and mythological tables. Among other discoveries I may mention contemporaneous or historical memorials of Sargon, Esarhaddon, Assurbanipal, Nebuchadnezzar, Nabonidus, Cambyses, and Darius. I have, moreover, lighted upon some extremely curious tablets of the Parthian period, bearing unmistakable dates, with many other more or less interesting relics, the particulars of which will be learned from the letters which I have despatched to you. I excavated at Nimroud for seventeen days, and explored there the North-west Palace of Esarhaddon, the Temple of Nebo, and also some entirely untouched portions of the South-east Palace. This latter is of greater extent and grander character than has been supposed. I found spacious halls and fine chambers, the walls of which were ornamented with bands of plain colours. Under the pavement of one of these halls I came upon six clay figures having the head of a lion joined to a human body. These figures have four wings, and each of them holds in the left hand the symbolical basket. One of my most recent discoveries is that of a perfectly new text of the annals of Tiglath-Pileser. I am at present digging hard to obtain, if possible, the remainder of this highly important piece of history." Mr. Smith adds that he is well in health, and everything is proceeding satisfactorily.

## Cleanings.

Our schoolboy remarks that when his teacher undertakes to show him what is what he only finds out which is switch.

"Don't you think," asked a conceited fiddler of a critic, "that I can play the violin like Paganini?"

"Yes," said the critic, "or any other ninny."

A school committee in a certain New England town said encouragingly in their report:—"As this place offers neither honour nor profit, we do not see why it should not be filled by a woman!"

An Irish housemaid, who was sent to call a gentleman to dinner, found him engaged in using a toothbrush. "Well, is he coming?" asked the lady. "Yes, ma'am, directly; he is just sharpening his teeth!"

A little four-year-old beset his mother to talk to him and say something funny. "How can I?" she asked. "Don't you see how busy I am baking these pies?" "Well, you might say, 'Charley, won't you have a pie?' That would be funny for you."

Sir Fletcher Norton was noted for his want of courtesy. Pleading one day before Lord Mansfield on some question of manorial right, he chanced to say: "My Lord, I can illustrate the point in my own person—I myself have two little manors." The judge immediately interposed, with his usual blandish smile, "We all know it, Sir Fletcher."

A gentleman took the following telegram to a telegraph office:—"Mrs. Brown, Liverpool-street.—I announce with grief the death of Uncle James. Come quickly to read will. I believe we are his heirs.—John Black." The clerk having counted the words, said, "There are two words too many, sir." "All right; cut out 'with grief,'" was the reply.

AN AGGRAVATING STUDENT.—Professor: What are the uses of starch in germination? Student: In the German nation starch is used very much the same as in this country—in doing up linen and such goods.—Professor: If you give another such answer as that I will show you how they take the starch out of students in the German nation.

A PICKPOCKET'S DISCOMFITURE.—A woman who was riding in a Broadway omnibus, not long since, became aware that the "gentleman" on her right was feeling for her pocket under her cloak. For a moment a cold shiver passed through her, but as it was broad daylight, and as there were evidently many persons in the omnibus to whom she might apply for protection, she took courage, and recol-

lecting that in the dress she wore her pocket had, much to her previous annoyance, been sewed on the wrong side of the skirt, concluded to sit still and await the course of events. After having been sufficiently entertained by the vain efforts of her neighbour to find the pocket, she turned to him, and said quietly, "My pocket is on the other side, sir." The man immediately jumped up, pulled the strap, and disappeared with most amusing rapidity, the coolness of the lady having been too much for his artistic nerves.—*Christian Union* (New York).

THE LATENESS OF SPRING.—We have not a monopoly of disagreeable and cold weather, which by the way has we hear played havoc with the fruit blossoms. America is as uncomfortable as ourselves, judging from "A Spring Growl" from Mr. C. R. Cranch in the *New York Independent*. That writer has taken the trouble to put his complaints into verse. Here is a growl or two:—

Would you think it? Spring has come.  
Winter's paid his passage home;  
Packed his ice-box, gone half way  
To the Arctic Pole, they say.  
But I know the old ruffian still  
Skulks about from hill to hill,  
Where his freezing footsteps cling,  
Though 'tis Spring.

Heed not what the poets sing  
In their rhymes about the Spring;  
Spring was once a potent queen  
Robed in blossoms and in green.  
That, I think, was long ago;  
Is she buried in the snow,  
Deaf to all our caroling—  
Poor old Spring?

Sunshine trying hard awhile  
On the bare brown fields to smile;  
Frozen ruts and slippery walks;  
Gray old crops of last year's stalks;  
Shivering hens and moping cows;  
Curdled sap in leafless boughs,  
Nipped by winter's icy sting—  
Such is Spring.

Yet the other day I heard  
Something that I thought a bird.  
He was brave to come so soon,  
But his pipes were out of tune;  
And he chirped as if each note  
Came from flannels round his throat,  
And he had no heart to sing—  
Ah! poor thing.

Are there violets in the sod?  
Crocuses beneath the clod?  
When will Boreas give us peace?  
Or has Winter signed a lease  
For another month of frost,  
Leaving Spring to pay the cost?  
For it seems he still is king—  
Though 'tis Spring.

## Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

## MARRIAGES.

LUNTLEY—BAKER.—April 22, at Portland Chapel, Southampton, by the Rev. W. Goodman, of Belvidere, assisted by the Rev. W. Emery, Philip Henry Luntley, Esq., of Bromley, Kent, to Jane Saunders Baker, youngest daughter of the late Jas. Baker, Esq., of Audover, Hants.

JOHNSTON—WILL.—April 22, at Milton-road Church, Stoke Newington, by the Rev. Dr. McAulane, assisted by the Rev. Mr. Smith, the Rev. John Johnston, minister of the church, to Janet Christina, daughter of Thomas Will, Frimley House, Stoke Newington.

BENNETT—EDWARDS.—April 22, at Redland Congregational Church, by the Rev. U. R. Thomas, John Ryan, Esq., eldest son of Henry Bennett, Esq., of Bedminster, to Catherine, youngest daughter of the late Francis Edwards, Esq., of Bristol.

HODGKIN—PEASE.—April 24, at the Friends' Meeting House, Darlington, J. B. Hodgkin, of Darlington, son of J. Hodgkin, of Lewes, to Mary Anna, daughter of the late J. Pease, of Darlington.

EDWARDS—ALLEN.—April 24, at Westminster Chapel, by the Rev. Elvery Dothie, John Edwards, Esq., of Waterloo-road, London, and Victoria Lodge, Hounslow, to Emma, third daughter of the late G. H. Allen, of Soho-square, W.

HOLE—TOLLER.—April 24, at Knighton, near Leicester, H. E. Hole, Esq., of Quorn Lodge, near Loughborough, to Mary Elizabeth, daughter of R. Toller, Esq., of Stoneygate House, near Leicester.

JAMES—REES.—April 24, at the Independent church, Aberystwith, by the Rev. Wm. Morgan, of Carmarthen, assisted by the Rev. Job Miles Gwilym, Christor, son of Chas. H. James, Esq., solicitor, Merthyr Tydvil, to Elizabeth Margaret, eldest daughter of Jno. Rees, Esq., of Aberystwith.

ADENEY—HAMPTON.—April 28, at Orange-street Congregational Church, by the Rev. G. J. Adeney, of Reigate, assisted by the Rev. A. F. Muir, M.A., of Kilburn, the Rev. Walter Frederic Adeney, M.A., of Acton, to Janie, only daughter of William Hampton, Esq., of Brookes House, Reigate.

## DEATH.

MAY.—April 30, at Newport, Isle of Wight, Mr. John May, formerly of Ipswich, aged eighty-seven years.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's LL" whisky. Wholesale, 20, Great Titchfield st., Oxford-st., W.

## BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Wednesday, April 23, 1873.

## ISSUE DEPARTMENT.

Notes issued ....	£36,232,940	Government Debt. £11,015,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 21,232,940
		Silver Bullion .....
	£36,232,940	£36,232,940

## BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities, (inc. dead weight annuity) £13,380,963
Reserve .....	Public Deposits .. 12,451,357
	Other Deposits .. 20,713,080
	Seven Day and other Bills .....
	352,113
	£51,249,356
	£51,249,356

April 24, 1873. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S PILLS AND OINTMENT.—Health to the Sick, Strength to the Weak, and Perfect digestion to the Dyspeptic.—Purifying and renovating properties of a remarkable kind are the characteristics of these remedies. The poor sufferer, well-nigh worn out by lengthened disease, may still be strengthened and restored by the tonic influence of these medicaments. In dyspepsia, loss of appetite, flatulence, and liver complaints, while the pills are taken the ointment should be rubbed over the digestive organs, in heart and chest complaints it should be rubbed on the back and chest, as assiduously as salt is rubbed into meat. By steady perseverance with this treatment the blood is purged of all impurities, and the whole animal system thoroughly regulated.

## Markets.

CORN EXCHANGE, MARK LANE, Monday, April 28.

We have moderate arrivals of wheat, both English and foreign, and the trade was firm, and an advance of 1s. per qr. was made on good qualities. We have improved demand for flour, at last week's prices. The trade is more active for barley, and prices well supported. In beans and peas no change in value. With a large arrival of oats there is improved demand, and fine corn is 1s., and all descriptions 6d. per qr. dearer. We have few arrivals of cargoes on the coast, and wheat is 1s. dearer. Maize and barley fully as dear.

BREAD, Wednesday, April 23.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7d. to 8d. Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, April 28.—The total imports of foreign stock into London last week amounted to 21,179 head. In the corresponding week in 1872 we received 15,557; in 1871, 16,297; in 1870, 8,262; in 1869, 15,988; and in 1868, 4,999 head. Quietness has been the feature in the cattle trade to-day. There has been a more extensive show of stock, and the quality has been good. As regards beasts, the foreign stock has been more numerous, comprising about 255 Spanish, 318 Gothenburg, 135 Christiana, 226 Danish, and 145 Dutch. Although the demand for them has not been active, the trade has been firm, and full rates have been obtained. From our own grazing districts also the receipts have been more liberal, and frequently of good quality. Quotations have ruled firm, with a moderate demand. The best Scots and crosses have made 5s. 10d., and occasionally 6s., per 8lb. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,700; from Lincolnshire, 14; from other parts of England, about 250; from Scotland, 7; and from Ireland, about 200. The sheep market has been decidedly weaker. A full average supply has been in the pens, and the trade throughout has been dull, at 2d. to 4d. per 8lbs. less money. The best Downs and half-breds have sold at 5s. 10d. to 6s. per 8lbs. Lambs have been disposed of at from 8s. to 8s. 6d. per 8lbs. Calves have been without change. Pigs have sold at late rates. At Deptford there have been 450 Berlin and 314 Hamburg beasts.

METROPOLITAN MEAT MARKET, Monday, April 28.—A fair supply of meat has been on sale. The trade has been somewhat quiet, but no material decline took place on former terms.

Per 8lbs. by the carcase.				s. d. s. d.			
Inferior beef	3	8	4	4	Inferior Mutton	4	0
Middling do.	4	6	4	10	Middling do.	5	4
Prime large do.	5	0	5	6	Prime do.	5	10
Prime small do.	5	4	5	8	Large pork	4	0
Veal	4	8	5	6	Small do.	5	0
					Lamb	7	4

PROVISIONS, Monday, April 28.—The arrivals last week from Ireland were 109 firkins butter, and 3,842 bales bacon; and from foreign ports 24,919 packages butter, and 1,938 bales bacon. The supplies of foreign butter being barely equal to the demand, and the unusual harshness of the weather caused higher prices to be obtained for Normandy and best Dutch, but buyers take sparingly. The prices for new butter in the Cork market are considered too high for shipments to be made to this market. The Bacon market has ruled steady, without change in value from this day se'nnight.

HOPS.—BOROUGH, Monday, April 28.—The business of the past week has been unimportant. The few parcels of hops which have changed hands realised full values. Prices are well maintained, and holders show no disposition to part with their stocks. Continental markets are quiet. Advances from New York quote a better demand, with steadier prices, and a gradual decrease in the supply. Mid and East Kent, 5l. 0s., 5l. 5s. to 6l. 6s.; Weald of Kent, 5l. 0s., 5l. 5s. to 6l. 0s.; Sussex, 5l. 0s., 5l. 5s., to 5l. 15s.; Farnham and country, 5l. 12s. to 7l.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 28.—Sound English potatoes are scarce, and with a steady demand fully support their price. Other kinds, including foreign, being in large supply, are offered occasionally on rather easier terms. Best Kent Regents, 200s. to 260s. per ton; Essex Regents, 140s. to 200s.; Flukes, 150s. to 240s.; Rocks, 110s. to 140s. per ton.

SEED, Monday, April 28.—There was a very moderate quantity of English cloverseed at market; good qualities commanded a steady sale, at the prices of last week. Fine samples of French were scarce and quite as dear, with a moderate demand. In all sorts of white qualities there was no quotable change; sales were effected to a moderate extent. Trefoil was purchased slowly, but with no change to notice in any sort. A few small lots of white mustard were disposed of on former terms, but there was nothing passing in brown, and scarcely any of fine quality offering. English canaryseed



realised previous values, but foreign samples were rather easier to purchase. Grasses brought as much money, with a moderate demand. Fine English rapeseed was scarce, and fully as dear.

**WOOL**, Monday, April 28.—The public sales of Colonial wool have been well attended, and there has been a good demand for both Cape and Australian produce, principally however on home account. Prices have been well maintained. English wool has been steady in value, with a moderate business doing.

**TALLOW**, Monday, April 28.—The tallow trade is quiet, without material change in prices. P.Y.C. is quoted at 43s. for old, and 44s. per cwt. for new on the spot. Rough fat, 2s. per 8lbs.

**OIL**, Monday, April 21.—Linsed oil has been quiet at about late rates. Rape has been firm and dearer. For other oils there has not been much demand.

**COAL**, Monday, April 21.—Market firm. Inland owners refusing orders at less money. Hettons, 30s.; Hettons South 29s.; Haswell, 30s.; Hartlepool, original, 30s.; Hartlepool, 29s.; Lambtons, 29s. 6d.; Tees, 29s. 6d. Ships fresh arrived, 34; ships left from last day, 3; ships at sea, 5.

### Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

### SEWING MACHINES.

From £2 2s. to £25.  
The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of

### SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

**SMITH & Co., 69, EDGWARE ROAD, AND 4, CHARLES STREET, SOHO, LONDON.**

**COMPANION.**—Wanted, by a well-educated Young Lady, an ENGAGEMENT as Companion to a Lady.—Address, E. S. W., care of Mr. Notcutt, the Drapery, Northampton.

**TO CHEESEMONGERS' ASSISTANTS.**—WANTED, a quick HAND (about twenty-one years of age) for the provision side, used to ready money and family trade. Unexceptionable references required.—Address, Copeman and Lacy, Aldershot.

### COLONIAL MISSIONARY SOCIETY.

The THIRTY-SEVENTH ANNUAL MEETING of the COLONIAL MISSIONARY SOCIETY will be held in FINSBURY CHAPEL on THURSDAY, May 15th, 1873, at 6.30 p.m.

The Rev. THOMAS BINNEY, LL.D., will preside. Addresses will be delivered by the Revs. J. C. Harrison, F. Paxton Hood; D. Nimmo, late of Melbourne, Victoria; F. Allport, Esq., and it is hoped by the Rev. John Graham, of Sydney, New South Wales.

JAMES SPICER, Treasurer.  
ALEXANDER HANNAY, Secretary.

### COLPORTAGE ASSOCIATION.

The ANNUAL MEETING of the above Association will be held in the METROPOLITAN TABERNACLE on MONDAY EVENING, May 5, 1873, at 7 o'clock.

The Rev. C. H. Spurgeon will preside. Several of the Colporteurs will attend, and give some account of their work.

A collection will be made on behalf of the Funds of the Association.

**TWO HUNDRED GUINEAS** are offered to the Manchester National Society for Women's Suffrage, by Two Friends, on condition that the remainder of the sum of Two Thousand Guineas is promised during the month of May. The Committee earnestly appeal to the friends of the cause for aid in raising the above sum. Donations of any amount will be gratefully received.

LYDIA E. BECKER, Secretary.  
28, Jackson's-row, Albert-square, Manchester.

**PETITION! PETITION!! PETITION!!!**  
—Friends of Women's Suffrage are earnestly exhorted to aid the cause of collecting signatures for the petitions to be presented to Parliament in favour of Mr. Jacob Bright's Bill. Written petitions ready for signature, and printed forms for the collection of additional signatures, will be supplied on application to Miss BECKER, 28, Jackson's-row, Albert-square, Manchester.

### CONGREGATIONAL SCHOOL, LEWISHAM.

for the EDUCATION of the SONS of MINISTERS.

The following were the SUCCESSFUL CANDIDATES at the Election to this School on Tuesday, 29th April:—

R. W. Lloyd .....	4,548	A. L. Tyler .....	1,951
C. J. Evans .....	4,522	R. S. Morison .....	1,782
W. Pickford .....	2,903	A. G. Williams .....	1,696
A. B. Bennett .....	2,435		

SAMUEL MORLEY, Chairman.  
JOSIAH VINEY, Hon. Sec.

### ROYAL HORTICULTURAL SOCIETY, SOUTH KENSINGTON.

GRAND SHOW OF ROSES AND PICTORIAL TREES.  
Mr. WILLIAM PAUL'S (Waltham-cross) special SHOW, comprising some thousands of ROSES, in pots, and other trees and plants, will be OPEN from the 3rd to the 10th of May inclusive. Admission—Mondays, 6d.; Tuesdays to Friday, 1s.; Saturdays, 2s. 6d. Show days excepted.

## EDUCATION IN TURKEY.

It is proposed by the Protestant Churches in Central Turkey, in connection with the American Missionaries, to establish a Christian College in the interior of Asia Minor. The following contributions have already been received in England, and further donations are earnestly solicited.

Amount required for Permanent Building, Professorships, Philosophical and Medical Apparatus, &c., £20,000. Donations will be thankfully received at the Bank of Messrs. Ransom, Bouverie, and Co., 1, Pall-mall, East; also by Messrs. Jay Cooke, McCulloch, and Co., 41, Lombard-street; or at the Office of the Turkish Missions Aid Society, by the Rev. Henry Jones, Secretary.

Contributions to the Central Turkey College, per Turkish Missions Aid Society:—

Grant by the Turkish Missions Aid Society	£	s.	d.	Results of Drawing-room Meeting at Hon. A. Kinnaird's, M.P., 2, Pall-mall	£	s.	d.
Miss A. M. ....	150	0	0	Mr. and Mrs. Gibson .....	2	2	0
Sarkis Minasian, Esq. ....	100	0	0	Collection at Leeds .....	8	8	4
W. C. Jones, Esq. ....	100	0	0	Mrs. Reeve .....	5	0	0
Miss H. ....	50	0	0	J. E. Howard, Esq. ....	5	0	0
George Hadfield, Esq., M.P. ....	50	0	0	G. Enderwick, Esq. ....	5	0	0
W. E. Hubbard, Esq. ....	100	0	0	Mrs. Mackechan .....	10	0	0
R. C. L. Bevan, Esq. ....	50	0	0	Anon., Belfast .....	5	0	0
Miss Portal .....	100	0	0	General Clarke .....	4	4	0
Samuel Morley, Esq., M.P. ....	100	0	0	Collection at Great George-street Chapel, Liverpool .....	14	0	0
Hon. Arthur Kinnaird, M.P. ....	100	0	0	Collection at Marylebone Presbyterian Church, Rev. Dr. Fraser .....	7	7	6
G. M. E., through Mrs. Ranyard .....	25	0	0	Smaller sums .....	25	15	0
Johanna Wilson, Esq. ....	20	0	0	E. Boiesier, Esq. ....	20	0	0
Collection at Miss Portal's Drawing-room Meeting, including cheque of Mr. Goodes for £2 2s.	25	0	0	Collection at D. Macfarlane's Church .....	8	0	0
Collection after Drawing-room Meeting, at Donald Matheson's, Esq., 52, Queen's-gate .....	91	6	3	H. Bewly, Esq., Dublin .....	5	0	0
Dr. Gladstone, F.R.S. ....	10	0	0	Collected in Glasgow .....	178	14	10
Dr. Moran .....	5	0	0	Mr. and Mrs. Gallibrand .....	35	0	0
Mrs. Moody .....	5	0	0	Robert Baxter, Esq. ....	25	0	0
Contributions of Dr. Birrell's Church .....	10	0	0	Rev. William Newton .....	25	0	0
A. Balfour, Esq. ....	5	0	0	The Misses Ropes .....	10	0	0
Collection at Drawing-room Meeting at Miss Broke's, Bath .....	12	11	6	Joseph Gurney, Esq. ....	5	0	0
W. R. ....	25	0	0	Collection at Miss Deacon's Drawing-room Meeting .....	41	11	6
Collected in Dublin .....	29	1	7	Miss De Pré .....	10	0	0
Donations from Geneva .....	47	11	8	Joseph Tucker, Esq. ....	10	0	0
W. Millar, Esq. ....	25	0	0	Smaller sums .....	52	11	6
Edward Millar, Esq. ....	25	0	0				
Right Hon. Lord Lawrence, G.C.B., and K.S.I. ....	5	0	0				
Thomas Taplin, Esq. ....	5	0	0				
							£2,026 15 8

Further information can be obtained by application to Rev. T. C. Trowbridge, 11, Queen-square, Bloomsbury, London, to whom also Contributions may be sent.

Donations of Books for the General and Medical Library are especially solicited.

### BRITISH and FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING will be held, if God permit, at EXETER HALL, in the Strand, London, on WEDNESDAY, the 7th of May, at Eleven o'clock precisely. Doors open at Ten o'clock.

The Right Hon. the Earl of SHAFTESBURY, K.G., in the Chair.

Tickets of Admission may be obtained upon application at the Society's House, Queen Victoria-street, E.C., where attendance will be given for the purpose from Wednesday, April 30th, to Tuesday, May 6th, between the hours of Twelve and Four; on Saturday, May 3rd, from Ten to Two.

On SUNDAY EVENING, May 4th, a Sermon will be preached in Westminster Chapel, James-street, Buckingham-gate, by the Rev. Donald Fraser, D.D. Service will commence at half-past Six o'clock.

On TUESDAY, May 6th, a Sermon will be preached in St. Paul's Cathedral, by the Rev. James Moorhouse, Vicar of Paddington, and Hon. Chaplain to the Queen. Service will commence at Four o'clock in the Afternoon.

CHARLES JACKSON, } Secretaries.  
SAMUEL B. BERGNE, }

### SEVENTY-FOURTH ANNIVERSARY OF THE RELIGIOUS TRACT SOCIETY.

The PUBLIC MEETING will be held on WEDNESDAY, May 7th, at EXETER HALL, at Half-past Six o'clock. The Rt. Hon. the EARL OF CAVAN has kindly consented to preside; and among the gentlemen who have promised to take part in the proceedings are—

The Very Rev. the DEAN of CANTERBURY.  
The Rev. J. C. HARRISON, of Park Chapel, Camden Town.  
The Rev. A. M. W. CHRISTOPHER, M.A., Rector of St. Aldate, Oxford.

CHARLES EDWARD LEWIS, Esq., M.P.  
CHARLES REED, Esq., M.P.

Special attention is called to the change from former years in the day of the week on which the Public Meeting is held, it being the evening of the day on which the Bible Society's Meeting takes place.

Tickets at 5s. Paternoster-row, and 164, Piccadilly.

### NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING will be held in EXETER HALL, on MONDAY EVENING, 5th May.

Major R. C. STILEMAN, J.P., will preside, and the meeting will be addressed by the Rev. James Fleming, B.D., Camberwell; Rev. Newman Hall, LL.B., of Surrey Chapel; Rev. Daniel Sanderson, Governor of the Wesleyan College, Richmond; Mr. Matthew Burnett, from Australia; Nicholas B. Downing, Esq., Penzance; Samuel Plimsoll, Esq., M.P. for Derby; Marriage Wallis, Esq., Brighton.

Doors open at 5.30. Chair to be taken at 6.30 p.m. The Great Organ will be played during the assembling of the audience.

Admission free.

Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

### CONGREGATIONAL PASTORS' RETIRING FUND.

The FOURTEENTH ANNIVERSARY of this Fund will be held on WEDNESDAY, May 14th, at 18, South-street, Finsbury, E.C.

JOHN KEMP WELCH, Esq., J.P., will take the Chair at Half-past Three o'clock.

ROBERT FERGUSON, Secretary.

April 28th, 1873.

## W. F. THOMAS & CO.'S

Domestic Hand Machines (noiseless) ..... £2 15 0  
Ditto Shuttle (Lock Stitch) strongly recommended ..... 4 4 0  
Ditto on Stand, complete, to work by hand or foot ..... 6 0 0

Catalogues and Samples post free.

1 AND 2, CHEAPSIDE; AND OXFORD CIRCUS, LONDON.

### CONVALESCENT and SEA-SIDE HOME, MARGATE.

This SEASIDE HOME is intended for the Sick Orphan Children of the Orphan Working School and the Alexandra Orphanage for Infants. In the one there are nearly 400, and in the other 116. Of the parents of those, nearly one-half died of consumption, and the tendency of this disease may therefore be supposed to exist in very many of these children. The importance of a change to the seaside is therefore manifest.

Freehold land has been purchased in the New Town, Margate. The sum still required is £500. As it is resolved that no debt be incurred, contributions are very earnestly solicited, and will be thankfully received by the Treasurer, B. W. Smith, Esq., J.P., Branch Hill Lodge, Hampstead Heath; by Lady Lush, 60, Avenue-road, Regent's-park, and by

JOSEPH SOUL, Honorary Secretary.

Office, 73, Cheapside, London, E.C.

**THE FIFTEENTH ANNUAL MEETING of the CHRISTIAN VERNACULAR EDUCATION SOCIETY for INDIA**, will be held on MONDAY, the 5th of MAY, 1873, in WILLIS'S ROOMS, ST. JAMES'S.

The Right Hon. the Earl of SHAFTESBURY, K.G., will take the chair at Three o'clock p.m.

### SPEAKERS.

His Grace the Lord Archbishop of York.  
Right Hon. Lord Lawrence, G.C.B., G.C.S.I.  
Rev. J. Oswald Dykes, M.A.  
Rev. E. Sargent, M.A.  
Rev. Narayan Sheshadri.  
Rev. J. Murray Mitchell, D.D. } From India.  
W. Yorke, Esq.

Society's Offices: 7, Adam-street, Strand, W.C.

**HELP GREATLY NEEDED.—THE ALEXANDRA ORPHANAGE for INFANTS**, Hornsey Rise, is greatly in WANT of FUNDS. It has 116 infants under care, but there is ample room for 200. It is intended for 400. THE CHARITY HAS NO ENDOWMENT, NO FUNDED PROPERTY, BUT DEPENDS ENTIRELY UPON BENEVOLENT SUPPORT. At the present time, consequent upon high prices, the Committee are in great difficulty for want of funds.

Contributions are very earnestly solicited, and will be thankfully received.

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside. The Orphanage is open to visitors.

### ORPHAN WORKING SCHOOL, Maitland-park, Haverstock-hill, N.W.

375 orphan children are now under care.

400 can be accommodated.

2,809 have been admitted.

The Charity is greatly in WANT of FUNDS, depending upon voluntary contributions for three-fourths of its annual income. At the present time, consequent upon high prices, there are outstanding accounts due exceeding £1,000. Donations and Subscriptions are earnestly solicited, and will be thankfully received.

JOHN KEMP WELCH, Treasurer.  
JOSEPH SOUL, Secretary.

No. 73, Cheapside, E.C.

**TEN PER CENT.—A few FULLY PAID UP SHARES of £10 each for SALE**, the property of a Gentleman. These Shares will pay at least Ten per Cent. Address, L. M., care of Abbott Barton and Co., 269, Strand, W.C.

### SEWING MACHINES

For all Manufacturing Purposes.

PRIZE MEDALS:—

Paris, 1855; London, 1862; Paris, 1867.

Easy Terms of Purchase, when required, without increase of Price.

## SEWING MACHINES.



**VIENNA EXHIBITION.**—The Committee of the RELIGIOUS TRACT SOCIETY have pleasure in informing their Subscribers and the Public that they have succeeded in establishing a Depot at No. 6, Kärnthner Ring, Vienna, nearly opposite the Opera House, where ample supplies of BOOKS and TRACTS, in all Languages may be obtained.

### MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—  
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A.,  
Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—  
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—  
A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.  
JAMES H. MURRAY, Esq., F.E.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.  
JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.  
The SUMMER TERM commences THURSDAY, the 24th April, 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lec. S.E.

### TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON.

PRINCIPALS—Mrs. TODD and Rev. J. W. TODD, D.D.

#### PROFESSORS.

English Literature ...	Mrs. C. L. BALFOUR.
Botany ...	Prof. BENTLEY, King's Coll.
French Language ...	Dr. MANDROU.
German Language ...	Dr. GERNER.
Italian Language ...	Signor SUINO.
English History ...	Dr. KEMSHEAD, Dulwich Col.
Globes and Natural Science	E. H. WEST, M.A.
Physical Geography ...	Mr. JONES, F.R.G.S., F.G.S.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing and Organ ...	H. W. MONK, Esq., King's Coll.
Drawing and Painting ...	R. W. BUSS, Esq.
Geology and Biblical Studies	Rev. J. W. TODD, D.D., F.G.S.

Terms and Particulars on application.

### TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER.  
ALEXANDER WAUGH YOUNG, Esq., M.A., Lond.  
(Gold Medalist in Classics); late Andrews' Scholar, and First Prizeman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.  
JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.  
MARTIN F. SHORT, Esq., B.A., and Prizeman of Corp. Christi College, Cambridge, Classics and English Language.  
JOSEPH K. BARNES, Esq., English and Chemistry.  
HENRY TAYLOR, Esq., English.  
HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.  
ARCHIBALD GUNN, Esq., Student Royal Academy of Arts, London, Drawing.  
Resident Lady Matron, Miss BAYLIS.  
Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

### FRENCH PROTESTANT SCHOOL FOR YOUNG LADIES.—MONTMORENCY HOUSE, HARLEY-ROAD, ST. JOHN'S, WOOD.

Principals—Mademoiselle AUGER (Parisienne Diplômée) and Miss OWEN, assisted by English, French, and German Resident Governesses, and first-class Visiting Masters.  
Referees—Rev. Johnson Barker, B.A., LL.B.; Rev. R. Drummond, D.D.; Rev. Newman Hall, LL.B.; Rev. William Marshall, M.A.; Rev. David Thomas, D.D., Editor of the "Homilet"; and Parents of Pupils.

EASTER TERM will commence APRIL 28th.

### HYDROPATHY!—JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.  
The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 23s. to 30s. per week.  
Prospectuses on application.

### EDUCATION.—DR. MARTIN REED, of HURST COURT, ORE, HASTINGS, Boards and Educates the Sons of Gentlemen.

Terms—Fifty to One Hundred Guineas.

### STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

SUMMER TERM will begin THURSDAY, May 1st.

### VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted by Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

### 36, HILLDROP ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

SCHOOL will REOPEN on MONDAY, April 28th.

### THE "ARCHIMEDEAN" LAWN MOWER

is the only machine that cuts long or wet grass (as well as short and dry) without clogging. Warranted to give satisfaction. Delivered carriage free to all stations. Prices and Testimonials post free on application.

### THE "ARCHIMEDEAN" LAWN MOWER

is "the quickest, most simple, and most efficient Mower ever used."—Gardener's Chronicle.

### THE "ARCHIMEDEAN" LAWN MOWER

is especially adapted for Cutting Slopes, Steep Embankments, Under Shrubs, and close up to Trees, &c.

### THE "ARCHIMEDEAN" LAWN MOWER

is extremely light in draught, simple in construction, and not likely to get out of order.

### THE "ARCHIMEDEAN" LAWN MOWER

WILLIAMS and CO. (Limited),

Manufacturers and Patentees, 33, King William-street, London.

SELLING AGENTS—JOHN G. ROLLINS and CO., Old Swan Wharf, Thames-street, London.

WALTER CARSON and SONS, La Belle Sauvage-yard Ludgate-hill, London; and 21, Bachelor's-walk, Dublin.

### EMPEROR FIRE AND LIFE ASSURANCE SOCIETIES, 52, CANNON-STREET, LONDON, E.C.

Fire Insurances on Brick-built Dwelling-houses effected at 1s. 6d. for £100. On Furniture therein at 2s. for £100.

Annuities granted for each £100, to persons aged 60, £10 per annum, to persons aged 70, £14 3s. 2d. per annum.

Policy notes issued payable to bearer, by which persons under 32 years of age may, by one payment of the sum of from £4 to £5, assure for £10, with the privilege of withdrawing the whole sum paid with 3 per cent. interest, as from a Savings Bank at any time.

For the usual Forms of Life Assurance, Prospectus, &c., apply to

EBENEZER CLARKE, F.S.S., Sec.

Agents wanted in unrepresented Districts.

### THE LONDON AND GENERAL PERMANENT LAND, BUILDING, AND INVESTMENT SOCIETY.

Shares, £40. Monthly Subscription, 5s. Entrance Fee 1s. per Share.

337, STRAND, W.C.

#### TRUSTEES.

The Right Hon. the Earl of Lichfield.  
Thomas Hughes, Esq., Q.C., M.P.  
The Hon. H. F. Cowper, M.P.

#### CHAIRMAN OF DIRECTORS

Thomas Hughes, Esq., Q.C., M.P.

Large or small sums received on deposit, repayable at short notice. Shares may be taken at any time—no back payments.

Money ready to be advanced on Freehold or Leasehold Security.

W. R. SELWAY Managing Director.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

G. SULLY'S PRIVATE AND COMMERCIAL BOARDING HOUSE and FAMILY HOTEL, 23, EUSTON-ROAD, KING'S CROSS (Corner of Belgrave-street), LONDON. Opposite the Midland and Great Northern, and close to the London and North-Western Termini; also the King's Cross Station of the Metropolitan Railway. Beds from 1s. 6d. Breakfast or Tea 1s. 3d. Attendance 9d. Trains and omnibuses to all parts of the City continually.

#### EXTRACT FROM VISITORS' BOOK.

"Every attention and very comfortable."  
"The House comfortable and all things done well."  
"Everything very satisfactory and charges moderate."  
"Every comfort and attention; very homely."  
"A first-class home at cheap rates."

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARCHER, Toronto, C.W.

### ROYAL POLYTECHNIC, 309, Regent-street.

Mr. George Buckland's New Fairy Entertainment, The Enchanted Glen; or, the Coals, the Cake, and the Consequences. Written by Dr. Croft. Vocal Illustrations by Mr. George Buckland, assisted by Miss Josephine Pulham, Miss Tinney and Miss Lilie Bartlett.—Spring Buds: a Lecture for the time of year, by Mr. J. L. King.—How to Get to Vienna: a Descriptive Lecture, by Mr. B. Malden.—New Feats of Legerdemain, by the African Conjuror, Alexander Osman.—Professor Gardner's Lecture on Fuel: what shall we Burn?—Many other entertainments. Admission 1s. Open twice daily, 12 to 5, and 7 to 10.

MARAVILLA COCOA.—The Cocoa (or Cacao) of Maravilla is the true theobroma of Linnaeus.—TAYLOR, BROTHERS, the largest manufacturers of cocoa in Europe, having the exclusive supply of this unrivalled cocoa, invite comparison of it with any other cocoa for purity, fine aroma, sanative, nutritive, and sustaining power, easiness of digestion, and especially high delicious flavour. One trial will establish it as a favourite beverage for breakfast, luncheon, and a soothing refreshment after a late evening.

MARAVILLA COCOA for BREAKFAST.—The Globe says:—"TAYLOR, BROTHERS' MARAVILLA COCOA has achieved a thorough success, and supersedes every other cocoa in the market. Entire solubility, a delicate aroma, and a rare concentration of the purest elements of nutrition distinguish the Maravilla Cocoa above all others. For homeopaths and invalids we could not recommend a more agreeable or valuable beverage." Sold in tin-lined packets only by all grocers, &c., throughout the world.

CHEAP BOOKS.—STANESBY'S NEW CLEARANCE LIST of SECOND-HAND BOOKS is now READY, and will be forwarded post free on application. Books ordered therefrom are sent post or carriage free to any address in the United Kingdom on receipt of remittance.—Stanley's Library, 179, Sloane-street, S.W.

KELLY'S ORGAN HARMONIUMS, as manufactured for Her Majesty, are the only instruments of English manufacture that received any award at the Paris and Dublin Exhibitions. A liberal allowance to the clergy.—11, Charles-street, Berners-street. Price lists free. Secondhand Pianos for sale.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

### DEATH OF BARON LIEBIG.

RESPECTFUL NOTICE is given by LIEBIG'S EXTRACT OF MEAT COMPANY (Limited), that the Guarantee Certificate of Genuineness of Quality, signed hitherto by Baron Liebig and Professor Max von Pettenkofer, will in future, in accordance with Baron Liebig's own directions made many years ago, be signed by his Colleague Professor Max von Pettenkofer, the eminent Chemist, and by Hermann von Liebig, son of Baron Liebig, who has been acting as his special assistant in the Analysis of the Company's Extract. Thus the excellence of the well-known standard quality of Liebig Company's Extract of Meat will continue absolutely unaltered.

### PATE AU DIABLE,

FOR MAKING DEVILS OF BISCUITS, LEGS OF OULTRY, MEATS, &c.

The Original is Manufactured only by

JOHN BURGESS AND SON,  
107, STRAND, LONDON.

To be obtained of all Grocers and Oilmen.

The Ladies are respectfully solicited to make a trial of the GLENFIELD STARCH, which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable. When you ask for Glenfield Starch, see that you get it, as inferior kinds are often substituted for the sake of extra profits.

### PURE AERATED WATERS.

ELLIS'S RUTHIN WATERS,

Soda, Potass, Seltzer, Lemonade,

Lithia, and for GOUT, Lithia & Potass.

CORKS BRANDED "R. ELLIS & SON, RUTHIN," and every label bears their trade mark. Sold everywhere, and Wholesale of R. Ellis & Son, Ruthin, North Wales. London Agents:—W. Best and Son, Henrietta-street, Cavendish-square.

### BEST FOOD FOR INFANTS.

"Resembling Mother's Milk as closely as possible."—Dr. H. Barker on Right Foods.

"The Infant Prince thrives upon it as a Prince should."—Social Science Review.

"Highly nourishing and easily digested."—Dr. Hassall.

No Boiling or Straining required. Tins, 1s., 2s., 5s., and 10s.

Prepared by

SAVORY and MOORE, 143, New Bond-street, London.

Procurable of all Chemists and Italian Warehousemen.

THE COAL TAR PILL (WRIGHT'S PILULA CARBONIS DETERGENS).—They act doubly—cleansing, at the same time disinfecting. A boon to the rich and poor.

THE COAL TAR PILL (WRIGHT'S PILULA CARBONIS DETERGENS).—From their purifying qualities these Pills cannot be too highly recommended to Females. They correct sickness of the stomach, cure headache, and are the best known remedy for those painful affections—Hemorrhoids (piles).

THE COAL TAR PILL (WRIGHT'S PILULA CARBONIS DETERGENS).—They sweeten the breath, give quietude to the nerves, regulate the liver, the stomach, the kidneys; restore sleep, and give new strength to the failing system. Sensation after Taking—An agreeable warmth along the mucous membrane; a sound, refreshing sleep that night. After effects—A jolly, exuberant feeling. In boxes, 1s. 1½d. and 2s. 9d. each. Sold by all Chemists. W. V. WRIGHT and CO., Southwark-street, London, Manufacturers of the celebrated Coal Tar Soap (Wright's Sapo Carbonis Detergens).

DR. LOCOCK'S PULMONIC WAFERS.—Mr. Thresh, Chemist, Dukinfield, writes:—"One of the principal medical men in this neighbourhood recommends them to his patients and constantly uses them himself." They instantly relieve asthma, consumption, coughs, colds, gout, rheumatism, and all nervous pains, and taste pleasantly. Sold by all druggists at 1s. 1½d. per box.



**CHARTA PERFECTA.**—This new and beautiful note-paper is the most perfect ever made. "Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

## STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

**A FACT.—ALEX. ROSS'S HAIR-COLOUR** WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

**SPANISH FLY** is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

**ALEX. ROSS'S HAIR CURLING FLUID.**—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

**ALEX. ROSS'S GREAT HAIR RESTORER.**—It restores Grey Hair to its original colour in a few days. It increases growth and removes dandruff. Sold in large bottles at 3s. 6d.; sent for stamps or P. O. Order.—A ROSS, 248, High Holborn, London.

**SAMUEL BROTHERS,** 50, LUDGATE-HILL, LONDON.

**MERCHANT TAYLORS, BOYS' OUTFITTERS, &c.**

**SAMUEL BROTHERS' vast Stock** (the largest in London) is divided into Nine Classes. Each piece of cloth and every garment is marked the class to which it belongs, and the price in plain figures.

**SAMUEL BROTHERS.—GENTLEMEN'S and YOUTHS' ATTIRE.**

Accurate Fit.  
High-class Style.  
Durable Materials.  
Value for Money.  
Best Workmanship.  
Permanent Colours.  
Superior Trimmings.  
Fashionable Designs.  
Gentlemanly Appearance.  
Wear-resisting Properties.

NOTED FOR

## NEW SPRING FABRICS.

SPRING SUITS.				SPRING COATS.			
Business, and Travelling.	Visiting, Frock, and Clerical.	Boys and Youths.	CLASS.	Business, and Travelling.	Visiting, Frock, and Clerical.	Spring Overcoats.	
36s.	42s. 6d.	16s.	A	17s. 6d.	25s.	21s.	
42s.	49s.	20s.	B	21s.	28s.	23s.	
50s.	57s.	24s.	C	26s.	33s.	33s.	
59s.	68s.	28s.	D	33s.	42s.	42s.	
75s.	83s.	31s.	E	42s.	50s.	50s.	
81s.	91s.	34s.	F	45s.	55s.	55s.	
94s.	104s.	38s.	G	55s.	65s.	—	
102s.	112s.	—	H	60s.	70s.	—	
116s.	130s.	—	I	70s.	84s.	—	

All sizes of every class for immediate use, or to measure. Guide to self-measurement sent free. Patterns of every class sent free. All Cloths thoroughly shrunk. Perfect in style and fit. Unapproached in style.

## NEW SPRING TROUSERS.

A	B	C	D	E	F
12s. 6d.	14s.	16s.	17s. 6d.	22s.	24s.

**SAMUEL BROTHERS, 50, LUDGATE-HILL.**

**SAMUEL BROTHERS** beg to notify to Parents and Guardians that they have just introduced a new Fabric for Boys' and Youths' Clothing that will resist any amount of hard wear.

**THE NEW "WEAR-RESISTING" FABRICS** are manufactured in every style of Juvenile Costume.

Suit for a Boy four feet in height, C class, 25s.

Suit for a Boy four feet in height, D class, 30s. 6d.

Price ascending or descending according to size.

**SAMUEL BROTHERS, 50, LUDGATE-HILL.**

## THE NEW ILLUSTRATED BOOK OF

FASHIONS contains 43 Portraits of Boy Princes of Europe, English Ministers, Statesmen, and Politicians, selected from all ranks and parties. Each Portrait (with brief biographical memoir) adorns a figure illustrating the newest and most gentlemanly styles of costume. Price 6d., or gratis to purchasers.

Patterns and guide to self-measurement sent free.

**SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON, E.C.**

**COMFORT in BED for INVALIDS**, by using the VICTORIA INVALID REST, which enables the invalid to sit up in bed for meals, reading, &c., without fatigue.—Illustrated description and prices free.—"Invalid Rest Depot," 19, Lamb's Conduit-street, W.C.

**WILLIAM S. BURTON, GENERAL FURNISHING IRONMONGER**, by Appointment to H.R.H. the Prince of WALES, sends a CATALOGUE, gratis and post paid. It contains upwards of 850 Illustrations of his unrivalled Stock of

Electro Plated, Britannia Metal Goods, Dish Covers, Hot Water Dishes, Stoves and Fenders, Marble Chimney Pieces, Kitchen Ranges, Lamps, Gasaliers, Tea Trays, Urns and Kettles, Table Cutlery, Clocks, Candelabra, Baths, Toilet Ware, Iron and Brass Bedsteads, Bedding, Bed Hangings, Bedroom Cabinet Furniture, Dining-room Furniture, Drawing-room Furniture, Chimney and Pier Glasses, Turnery Goods, Kitchen Utensils, &c.

With List of Prices, and Plans of the 30 Large Showrooms, at 39, Oxford-street, W.; 1, 1x, 2, 3, and 4, Newman-street; 4, 5, and 6, Perry's place; and 1, Newman-yard, London.

## THE PERFECT SUBSTITUTE for SILVER.

—The REAL NICKEL SILVER, introduced more than thirty years ago by WILLIAM S. BURTON, when plated by the patent process of Messrs. Elkington and Co., is the best article next to sterling silver that can be used, as by no test can it be distinguished from it. A small useful set, guaranteed for first quality, for finish and durability, as follows:—

Patterns.	Fiddle or Old Silver.	Bead or Thread.	King's or Shell.
12 Table forks	£ s. d. 1 10 0	£ s. d. 2 1 0	£ s. d. 2 4 0
12 Table Spoons	1 10 0	2 1 0	2 4 0
12 Dessert Forks	1 2 0	1 7 0	1 10 0
12 Dessert Spoons	1 2 0	1 7 0	1 10 0
12 Tea Spoons	14 0	19 0	1 10 0
6 Egg Spoons, gilt bowls	9 0	12 0	13 6
2 Sauce Ladles	6 0	8 0	9 0
1 Gravy Spoon	6 0	8 0	9 0
2 Salt Spoons, gilt bowls	3 0	4 0	4 6
1 Mustard Spoon, gilt bowl	1 6	2 0	2 3
1 Pair of Sugar Tongs	2 6	3 6	4 0
1 Pair of Fish Carvers	19 3	1 2 6	1 3 6
1 Butter Knife	2 9	3 6	3 9
1 Soup Ladle	10 0	11 0	12 0
1 Sugar Sifter	3 0	4 0	4 0

Total ..... 9 10 11 13 6 12 14 6

Any article to be had singly at the same prices. An oak chest, to contain the above, and a relative number of knives, &c., £2 15s.

A second quality of Fiddle Pattern:—Table Spoons and Forks, £1 4s. per doz.; Dessert ditto, 18s. per doz.; Tea ditto, 12s. 6d. per doz.

Tea and Coffee Sets. Electro Silver, in great variety, £3 15s. to £21 16s.; Dish Covers, £9 to £26; Corner Dishes, £7 10s. to £18 18s.; Warmers, £7 2s. 6d. to £15 15s. the set of four; Biscuit Boxes, 12s. 6d. to £5 5s.; Ornate and Liquor Frames, &c., at proportionate prices. The largest stock in existence of Plated Dessert Knives and Forks, Fish-eating Knives and Forks, and Carvers.

All kinds of replating done by the patent process.

**CUTLERY, Warranted.**—The most varied Assortment of TABLE CUTLERY in the world, all warranted, is on sale at WILLIAM S. BURTON'S.

The blades are all of the finest Steel.

	Table Knives.	Dessert Knives.	Carvers per Pair.
34-inch ivory handles	19 0	15 0	7 0
34-inch balance do.	20 0	16 0	8 0
34-inch balance do.	33 0	24 0	8 0
34-inch fine do.	37 0	28 0	10 0
4-inch extra large	40 0	30 0	10 6
4-inch African ivory	45 0	36 0	15 0
Ditto, with silver ferrules	46 0	38 0	18 0
Ditto, with silver blades	55 0	42 0	19 6
Nickel electro silv. handles	23 0	19 0	7 6

The Vans deliver Goods Free in London and its Suburbs.

With the present Railway Facilities, the cost of delivering goods to all parts of the United Kingdom is trifling. WILLIAM S. BURTON will always undertake delivery at a small fixed rate.

USE

## GODDARD'S PLATE POWDER. (NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

## CONSUMPTION, WASTING, IMPERFECT DIGESTION.

**SAVORY and MOORE'S PANCREATIC EMULSION** and **PANCREATINE** are the most potent remedial agents. They are the only remedies yet known for effecting the digestion of Cod Liver Oil and preventing nausea, while they also efficiently supply the place of the oil when the stomach cannot tolerate it. These facts are now attested by the published records of numerous medical men, extracts from which accompany each bottle, price from 2s. to 21s.

**SAVORY and MOORE,** 143, New Bond-street, London, and all Chemists. NOTE.—Name and trade mark on each bottle.

## DINNEFORD'S FLUID MAGNESIA.

The best remedy for ACIDITY OF THE STOMACH,

HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.

**DINNEFORD AND CO.,** 172, New Bond-street, London, and of all Chemists.

## HOOPING COUGH.—ROCHE'S HERBAL

**EMBROCATION.** The celebrated Effectual Cure for the Hooping Cough without internal Medicine. Sold by most Chemists. Price 4s. per bottle. Wholesale Agent, Edwards, 38, Old Change, (formerly of 67, St. Paul's), London.

**EDGINGTON'S GARDEN NETTING**, the cheapest and most durable, 1d. per square yard, or in quantities of 250, 500, or 1,000 yards, carriage free.

EDGINGTON'S CRICKET and GARDEN TENTS are the prettiest.

EDGINGTON'S MARQUEES for hire are the most handsome and capacious.

EDGINGTON'S RICK CLOTHS for sixty-eight years have maintained their celebrity as the best.

TIFFANY SCRIM CANVAS, and every other kind of Netting.

A quantity of good second-hand Government Tents for sale, cheap.

Sample of material free on application.

Be particular—FREDERICK EDGINGTON and CO., 52 (only), Old Kent-road, London, S.E.

**COALS.—GEORGE J. COCKERELL** and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 37s.; best Inland, 35s.; best Coke, 26s. Cash prices—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Piccadilly.

## COALS.—LEA and CO'S PRICES.

Hetton or Lambton, 37s.; Hartlepool, 36s.; best Wigan, 35s.; best Silketon, 34s.; new Silketon, 34s.; best Clay Cross, 36s.; Primrose, 33s.; Derby Bright, 33s.; Bamsley, 32s.; Kitchen, 29s.; Hartley, 28s.; Cobble, 28s.; Nuts, 27s.; Steam, 29s.; Coke, 26s. per 12 sacks. Net cash. Delivered thoroughly screened. Depots, Highbury and Highgate, N.; Kingland, E.; Beauvoir Wharf, Kingland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

## NOTICE OF REMOVAL.—TIDMAN'S SEA

**SALT.**—TIDMAN and SON beg to announce their REMOVAL from Wormwood-street to 21, WILSON-STREET, FINSBURY, London, E.C., where all communications should be addressed.

**TIDMAN'S SEA SALT**, extracted from the "foaming billows," has been analysed by Dr. Hassall and other eminent chemists, who strongly recommend it as very superior to the rock and other salts previously used. It is the only efficient substitute for sea-bathing.—Tidman and Son, removed from Wormwood-street to 21, Wilson-street, Finsbury, London, E.C.

## TIDMAN'S SEA SALT, for producing a real

sea bath in your own room. May be used warm, tepid, or cold. Five ounces should be added to each gallon of water.—Sold by Chemists and Druggists, in bags and boxes of 7 lb., 14 lb., 28 lb., 56 lb., and 1 cwt. Beware of imitations.

**TIDMAN'S SEA SALT**, used daily, produces astonishing effects in cases of debility, lassitude, &c. It invigorates more effectively and naturally than any other remedy. Sold in bags and boxes by all Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

**TIDMAN'S SEA SALT** supplies the very want of the age, presenting to every one the pleasures of sea bathing without the necessity of a residence on the coast.

Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad-street.

## TIDMAN'S SEA SALT is not merely a healthful

luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c.—Sold by Chemists and Druggists. Beware of imitations.

**TIDMAN'S SEA SALT**, used daily, immensely benefits weakly infants, strengthening the limbs, developing the muscles, and invigorating the whole system. It greatly assists in forming a sound constitution. Sold by Chemists and Druggists. Beware of imitations.

**TIDMAN'S SEA SALT** should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

**TIDMAN'S SEA SALT** is superior to any other preparation in the world, as by the process employed in its manufacture all the medicinal and invigorating properties of sea-water, eliminated in other cases by the ordinary operations of refining and purifying, are retained in full activity.

**TIDMAN'S SEA SALT** effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

**TIDMAN'S SEA SALT.**—When purchasing this celebrated article, assure yourself of its verity by seeing that every package bears our well-known trade mark—a bag, on which are the words, "Tidman's Sea Salt."—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

## LIVER PILLS WITHOUT MERCURY.

Only two Medicines really act upon the Liver; one is Mercury or Blue Pill, the other, Dandelion. Thousands of constitutions have been destroyed by Mercury, Blue Pill, or Calomel. The only safe remedy is

**DR. KING'S DANDELION and QUININE LIVER PILLS,**

which act very gently on the liver, giving immediate relief in all cases of bile, indigestion, sick headache, loss of appetite, giddiness, spasms, heartburn, flatulency, nervousness, gout, and all disorders of the stomach and bowels.—Manufactured by J. Rorke, 47, Mortimer-street, London, W., and sold all over the world by every respectable Chemist and Medicine Vendor, in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each.

**KAYE'S WORSDELL'S PILLS.**—The approach of spring indicates the necessity of medicine to purify the blood and strengthen the system against the effects of change of weather, and the advent of summer. KAYE'S WORSDELL'S PILLS being composed of vegetable matter, chiefly acting on the fluids, will be found the best spring medicine that can be used.

Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.



## COMFORT FOR INVALIDS.

(BY HER MAJESTY'S ROYAL LETTERS PATENT.)

J. ALDERMAN,

Inventor and Manufacturer of the **MECHANICAL ELASTIC ADJUSTING BEDS, COUCHES, and SPINAL CARRIAGES.** Also his **PORTABLE EQUILIBRIUM CARRYING CHAIR,** for carrying Invalids of all weights up and down stairs.

Every description of **SELF-PROPELLING and WHEEL CHAIRS** both for in- and out-door use. Prospectuses sent on application.

16, SOHO SQUARE, LONDON.

The Public are Cautioned as to Dangerous and Deceptive Imitations. The only original Modern Invention in Curative Magnetism is

## MAGNETINE

as Improved by Messrs. DARLOW and Co. on their previously-patented Skuasma Magnetic Appliances, of which they are the **SOLE INVENTORS, PATENTEES, and MANUFACTURERS.**

For the Cure of Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, General Debility, Indigestion, Constipation, Sciatica, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections, there is no invention to be compared to

**DARLOW'S** FOR COMFORT OF WEAR, SAFETY OF USE, AND DURABILITY OF **MAGNETINE** MAGNETIC POWER, THESE **APPLIANCES.** THEY ARE LIGHT, SOFT, ENTIRELY ELASTIC, PERFECTLY FLEXIBLE THROUGHOUT, AND PERMANENTLY MAGNETIC. ARE UNAPPROACHABLE.

By no other process have the curative properties of Magnetism been brought to bear so effectually for the relief of human suffering, or been so readily adapted to meet the requirements of the various ailments which affect both body and mind, as in that of Messrs. DARLOW and CO.'S newly-patented and improved article **MAGNETINE**, by which the influence of Magnetism is applied through the medium of an easy, comfortable garment, soothing and strengthening the nervous system, and by the infusion of its vitalising power gently stimulating the digestive organs, and thus, by aiding the natural functions of the body leading to safe and permanent cure; whilst the adaptation of these appliances is so simple that the youngest child and most delicate invalid can use them without the slightest inconvenience.

MINISTERS, SPEAKERS, WRITERS, STUDENTS, and all persons of sedentary occupation or nervous temperament, will be greatly benefited by the invigorating influence of these appliances.

**SPECIAL NOTICE.**—Persons visiting London for the May Meetings are respectfully informed that attendance is given daily for consultation by Mr. F. W. DARLOW, or in his absence by Mr. H. FAIRFAX, Professor of Magnetism, or Dr. SOUTTER, Member of the Royal College of Surgeons—at the new offices and consulting rooms of

DARLOW &amp; CO., Inventors, Patentees, and Manufacturers,

435, WEST STRAND, LONDON, W.C.,

(Nearly opposite Charing Cross Station, and Three Minutes' walk from Exeter Hall),

BRANCH CITY DEPOTS, 29, FARRINGTON STREET, AND 28, PATERNOSTER ROW.

Descriptive Pamphlets, post free.

J. &amp; P. COATS' BEST SIX-CORD COTTON,

For Hand or Machine Sewing.

J. &amp; P. COATS' EXTRA MACHINE GLACE COTTON.

J. &amp; P. COATS' CROCHET OR TATTING COTTON,

Is Unsurpassed in Quality.

J. &amp; P. COATS' SEWING COTTONS, &amp;c.,

TO BE HAD OF ALL WHOLESALE AND RETAIL DRAPERS THROUGHOUT THE UNITED KINGDOM.

LONDON WHOLESALE WAREHOUSE—80, WOOD STREET, CHEAPSIDE.

## DR. J. COLLIS BROWNE'S CHLORODYNE.

THE ORIGINAL AND ONLY GENUINE.

**CHLORODYNE** is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

**CHLORODYNE** is the best remedy known for Coughs, Consumption, Bronchitis, Asthma, effectually checks and arrests those too often fatal diseases—Diphtheria, Fever, Croup, Ague.

**CHLORODYNE** acts like a charm in Diarrhoea, and is the only specific in Cholera and Dysentery.

**CHLORODYNE** effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation and Spasms.

**CHLORODYNE** is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

From LORD FRANCIS CONYNHAM, Mount Charles, Donegal, 11th December, 1868.

"Lord Francis Conynham, who this time last year bought some of Dr. J. Collis Browne's Chlorodyne from Mr. Davenport, and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See *Lancet*, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY and IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the Defendant, FREEMAN, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

Sold in Bottles at 1s. 1d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government Stamp. Overwhelming Medical Testimony accompanies each bottle.

SOLE MANUFACTURER:—J. T. DAVENPORT, 33, Great Russell-street, Bloomsbury, London.

## FRAGRANT SOAP.

The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.

Manufactured by

J. C. &amp; J. FIELD, Patentees of the Self-fitting Candles.

Sold by Chemists, Oil and Italian Warehousemen, and others. \* \* Use no other. See name on each tablet.

**DR. ROBERTS'S OINTMENT**, called the **POOK MAN'S FRIEND**, is confidently recommended to the public as an unfailing remedy for wounds of every description, and a certain cure for Ulcerated Sore Legs, if of twenty years' standing, Cuts, Burns, Scalds, Bruises, Chilblains, Ulcers, Scorbatic Eruptions, Pimples in the Face, Weak and Inflamed Eyes, Piles and Fistula, Gangrene, and is a specific for those Eruptions which sometimes follow Vaccination. Sold in Pots 1s. 1d., 2s. 9d., 11s., and 22s. each.

**DR. ROBERTS'S PILULE ANTISCROPHULE**, or **ALTERATIVE PILLS**, proved by sixty years' experience an invaluable remedy for that distressing complaint called Scrofula, Glandular Swellings, particularly those of the neck, &c. They are one of the best alteratives ever compounded for purifying the blood and assisting Nature in all her operations. They are efficacious also in Rheumatism, and form a mild and superior Family Aperient that may be taken at all times without constipation or change of diet. Sold in Boxes at 1s. 1d., 2s. 9d., 4s. 6d., 11s., and 22s. each.

Sold by the Proprietors, BEACH and BARNICOTT, at their Dispensary, BRIDPORT, and by all respectable Medicine Vendors.

## JOHN GOSNELL &amp; CO'S

"CHERRY TOOTH PASTE"

Greatly exceeds all other preparations for the Teeth.

"AGUA AMARELLA"

Restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER"

Beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO'S, and see that you have none other than their genuine Articles.

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

## W. G. NIXEY'S Refined BLACK LEAD.

"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

## THE BLOOD PURIFIER.

**NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.**—Old Dr. Jacob Townsend's **Sarsaparilla** is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 6d., 7s. 6d., 11s. 6d. Pills and Ointment, each in boxes, 1s. 1d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depot, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

## ELECTRICITY IS LIFE.

**PULVERMACHER'S** Improved Patent **GALVANIC CHAIN BANDS, BELTS, BATTERIES, and ACCESSORIES.** Price from 2s. and upwards.

Reliable evidence in proof of the unrivalled efficacy of these appliances in Rheumatism, Gout, Neuralgia, Deafness, Head and Tooth Ache, Paralysis, Liver Complaints, Cramps, Spasms, Nervous Debility, Functional Disorders, &c., is given in the Pamphlet, "GALVANISM NATURE'S CHIEF RESTORER OF IMPAIRED VITAL ENERGY."

Apply at **PULVERMACHER'S** Galvanic Establishment, 194, Regent-street, London, W., where Pamphlet and full Price List can be obtained, post free.

"FOR the BLOOD is the LIFE."—See Deuteronomy, chap. xii., verse 23.

## CLARKE'S WORLD-FAMED BLOOD MIXTURE.

The **GREAT BLOOD PURIFIER and RESTORER.** For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores, Cures Ulcerated Sores on the Neck, Cures Ulcerated Sore Legs, Cures Blackheads, or Pimples on the Face, Cures Scurvy Sores, Cures Cancerous Ulcers, Cures Blood and Skin Diseases, Cures Glandular Swellings, Clears the Blood from all Impure Matter, From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

Thousands of Testimonials from all parts. Sold in bottles, 2s. 3d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.

Wholesale—All Patent Medicine Houses.

## RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT. **WHITE'S MOC-MAIN PATENT**

**LEVER TRUSS**, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—Sir William Fergusson, Bart., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force, Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 238, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 7d., and 31s. 6d., Postage, free.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d., Postage, free.

Price of an Umbilical Truss, 42s. and 52s. Postage, free.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

## NEW PATENT

**ELASTIC STOCKINGS, KNEE-CAPS, &c.**—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, free.

John White, Manufacturer, 228, Piccadilly, London.



Now ready,  
**DISESTABLISHMENT—WHAT GOOD WILL IT DO?**  
 A REPLY TO CANON RYLE. BY DR. MELLOR.

Price 6d., or 4s., per dozen.

**Is the CHURCH of ENGLAND STATE-SUPPORTED?**

BY THE REV. CHARLES WILLIAMS.

Price 6d.

London: SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL,  
 2, Serjeants' Inn, Fleet Street; and ELLIOT STOCK, 62, Paternoster Row.

Just ready, in 8vo, price 10s. 6d.,

**THE LIFE OF JOHN THOMAS,**

SURGEON OF THE EARL OF OXFORD, EAST INDIAMAN, AND FIRST BAPTIST  
 MISSIONARY TO BENGAL.

By C. B. LEWIS, Baptist Missionary.

MACMILLAN & CO., LONDON.

**"PSALMS AND HYMNS,"**

CONTAINING

ONE THOUSAND HYMNS,

For Private, Social, and Public Worship, carefully and recently selected.

**SPECIAL NOTICE.**—The New Edition, published at Eightpence, is neatly bound, and is strongly recommended for the use of Sunday Scholars, and other young people attending congregational worship. A new Index of hymns suitable for the young has been added. Specimen copies will be sent by post to Ministers or Superintendents making application to the Secretary.

"PSALMS and HYMNS" is now used by Churches in India, Australia, New Zealand, the United States, Canada, and the West Indies.

Upwards of Four Hundred and Twenty Pounds have been distributed this year by grants to Ministers' Widows.

Applications to participate in the profits must be made to the Trustees.  
 Address the Rev. J. T. WIGNER, Tressilian Road, Lewisham High Road, S.E.

OPINIONS OF THE PRESS.

"The arrangement of the hymns is excellent, and the subjects are sufficiently varied to fit the volume in an eminent degree for public, social, and private worship."—*Eclectic Review*.

"We recommend the book on its intrinsic merits. We cannot avoid thinking that it is destined to take first rank among our churches."—*Primitive Church Magazine*.

"The arrangement is particularly excellent, and the range of topics extensive. . . . The editors have laboriously collected the best materials for praise-worship which our language yet affords."—*Freeman*.

"We have been glad to receive from the publishers a copy of a new edition of this, one of the best hymn-books with which we are acquainted. Devotional feeling and good taste have controlled the selection."—*Nonconformist*.

"The volume is every way worthy of the great community for whose service it has been specially prepared."—*British Standard*.

This Hymn-book may be had in seven different sizes and every variety of binding at very moderate prices. The Cheapest Edition may be had at EIGHTPENCE. Undenominational title-pages if required.

Published for the Trustees by J. HADDON and CO., Bouverie Street, Fleet Street, London, E.C.

Specimen Copies will be forwarded on receipt of the amount in postage-stamps or P.O. order. Prospectuses, with full particulars, sent on application.

Budge Row Chambers, E.C.

JOHN TEMPLETON, Secretary.

**JOHN BENNETT'S WATCHES, 65 and 64, Cheapside.**

John Bennett's Gold Presentation Watches, 20 guineas, 30 guineas, 40 guineas.  
 John Bennett's ladies' gold keyless watches, from 10 guineas.  
 John Bennett's silver watches, with keyless action, from six guineas.  
 John Bennett's gold keyless half-chronometers, from 30 to 40 guineas.  
 John Bennett's silver half-chronometers from 16 to 25 guineas.  
 John Bennett's half-chronometers are compensated for variations of temperature, adjusted in positions, and need no key.  
 John Bennett's English hall-clocks, chiming the quarters, from 30 guineas.  
 John Bennett's richly gilt drawing-room clocks, classic designs.  
 John Bennett's marble dining-room clocks, with antique bronzes.  
 John Bennett's 18-carat hall-marked chains and choice jewellery.  
 John Bennett's clock and watch manufactory, 65 and 64, Cheapside.

In return for a £10 note, free and safe, per post, one of Bennett's lady's gold watches, perfect for time, beauty, and workmanship, with keyless action, air-tight, and damp-tight. Gold chains at manufacturer's prices, post-office order.—John Bennett, 65 and 64, Cheapside.

**ALASKA DIAMONDS,** a newly-discovered transparent Carbonised Quartz, equal in brilliancy to the real diamond, mounted on the Oroide Gold, will wear a lifetime. Cluster Rings, 7s. 6d. and 10s. 6d.; Earring, 7s. 6d. and 10s. 6d.; Brooch, 7s. 6d. and 10s. 6d.; Lockets, 7s. 6d. and 10s. 6d.; Sleeve Links, 7s. 6d.; Shirt Studs, 6s.; Scarf Pins, 3s. 6d. and 5s. 6d.; Single-stone Rings, 5s. 6d. Size of finger obtained by cutting hole in card. Crosses, 5s. 6d. and 7s. 6d. Price List free.—W. HOLT, 35, All Saints-road, Westbourne Park, London, W.

**LEA AND PERRINS' SAUCE.**

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

**Kitto's Illustrated Family Bible:**

2 vols., 4to, 2,500 pages. 800 Engravings, handsome cloth. One Guinea. Additions by the Rev. Canon BIRKS, M.A. 35,000 sold.

**Children's Services: a Book of**

Family Worship. Small 4to, 384 pp., 300 Engravings, bevelled boards, elegant gilt, 6s.

**Sunday Half-Hours, in 52 Chap-**

ters. Cloth gilt, red edges, 192 pp., 8vo, 200 Woodcuts, 16 full-page illustrations, price 3s.

**The Class and the Desk, in Four**

Volumes, embracing the whole Bible; with Notes, Outlines, References. By the Revs. J. C. GRAY and C. S. CARRY. 3s. each, post free.

**The Class and the Desk Re-issue:**

in 48 Weekly Nos., at 2d. each, with Wrapper. No. 1 now Ready. Nearly 50,000 volumes sold, justifies this announcement of Re-issue.

\* Prospectuses free on application.

JAMES SANGSTER and CO., 31, Paternoster-row, E.C.

**WINES OF AUSTRALIA.**

The "Tintara" is a robust sustaining wine. It cannot develop acidity. It is grown on ironstone soil. It possesses high tonic properties, and is essentially a strengthening wine. Fuller particulars of this and other wines can be had on application at P. B. BURGOYNE'S, Head Offices, 50, Old Broad-street, and London Wall, London, E.C.

**EDWARD WADSWORTH, ORGAN BUILDER, ALBERT-SQUARE, MANCHESTER,** estimates for New Instruments, Enlargements, and Tuning on application.

**CHOICE FLOWER SEEDS FOR SPRING, 1873.**—Twelve beautiful varieties for Open Garden, &c., including double German Aster, and Ten-Week Stocks, Sweet Peas, Mignonette, and Scarlet Linum. With full cultural directions and descriptive labels, post free, 14 Penny Stamps. Twenty-five and Fifty Varieties, 2s and 5s stamps. DANIELS BROTHERS, Seed Growers, Norwich.

THE LEISURE HOUR for MAY

CONTAINS

**SIX NEWLY DISCOVERED POEMS BY GEORGE HERBERT.**

PRICE SIXPENCE.

London: 55, Paternoster-row, and 164, Piccadilly.

**MACMILLAN'S MAGAZINE. No. 163.**

For MAY, price 1s.

CONTENTS OF THE NUMBER.

1. "Betsy Lee: a Fo'e's Yarn." Part II.
2. "On the Principle of Authority in Matters of Opinion." By Sedley Taylor, Late Fellow of Trinity College, Cambridge.
3. "A Princess of Thule." By William Black, Author of "The Strange Adventures of a Phaeton." Chapters VI, VII.
4. "Niagara." By Professor Tyndall, F.R.S., &c.
5. "My Time, and What I've Done with it." By F. C. Burnand. Chapters IV.—VII.
6. "A Caucasian Drinking Bout." By F. A. Eaton.
7. "Problems of Civilisation." Part II. By Thomas Hughes, M.P.
8. "In Memoriam"—Sedgwick. By J. C. Conybeare.

Macmillan and Co., London.

**BLACKWOOD'S MAGAZINE, for MAY, 1873. No. DCXCI. Price 2s. 6d.**

CONTENTS.

A TRUE REFORMER.—PART XV.  
 THE DOCTOR ABROAD.—PART I.  
 THE MEMBERS FOR MUIRSHIRE.  
 THE PARISIANS.—BOOK VI.—CONTINUED.  
 TWO ACTS OF SELF-DEVOTION.  
 TO LINA O.—  
 SOME ONE PAYS.  
 HOME-SPUN SONGS.  
 KENELM CHILLINGLY.

W. Blackwood and Sons, Edinburgh and London.

Price Sixpence.

**THE DAY OF REST.**

Part IV., for MAY, containing—

The Harpers of Min-y-don. By Katherine Saunders, author of "Gideon's Rock." Chapters VIII., IX., X., XI., XII., XIII., and XIV.  
 Recollections of Bright Days to Cheer Dark Days. Edited by the Author of "Episodes of an Obscure Life." Chapters I. and II.  
 To Rome and Back. By One who has made the Journey. Chapters VI. and VII.  
 The Sunday Evening Thoughts of an Astronomer. By R. A. Proctor, Hon. Sec., R.A.S. Three Papers.

And Articles by

C. J. Vaughan, D.D. Rev. W. Fleming Stevenson  
 C. C. Fraser-Tyler. George Cupples.  
 Rev. Edward Liddell. Charles E. Fraser-Tyler.  
 Rev. J. Oswald Dykes. Richard Rowe.  
 Rev. F. O. Morris. Rev. Richard Wilton.

&c., &c., &c.

With Fourteen Illustrations by M. E. Edwards, A. Claxton, F. Bernard, F. A. Fraser, and others; and MONTHLY SUPPLEMENT of Information—Religious, Missionary, Personal, and Literary.

Henry S. King & Co., 65, Cornhill; and 12, Paternoster-row.

Will be published immediately, with Five Illustrations, crown 8vo,

**MISSIONARY ENTERPRISE in the EAST.**

By the Rev. RICHARD COLLINS.

Henry S. King and Co., 65, Cornhill, and 12, Paternoster-row

In Monthly Volumes, cloth extra, price 1s. 6d. each.

BLACKIE'S SERIES OF

**LITTLE BOOKS BY JOHN BUNYAN.**

Now ready, being the Volume for May, and the first of the series,

**COME AND WELCOME TO JESUS CHRIST.**

\* The succeeding volumes will be published regularly on the first of each month.

London: BLACKIE and SON, Paternoster-buildings; and Sold by all Booksellers.

This day, crown 8vo, price 3s. 6d.

**THE SUBJECT of MISSIONS** considered under THREE NEW ASPECTS. The Church and Missions; the Representation of the Science of Missions at the Universities; Commerce and the Church. Translated from the German of Carl H. Chr. Plath, Inspector of Missions, Berlin. With a Prefatory Note by Rev. Dr. Duff.

Edinburgh: T. and T. Clark, and all Booksellers.

Now ready, Sixth Thousand,

**OUR WORK in PALESTINE.** Issued by the Committee of the Palestine Exploration Fund. With 50 Maps, Plans, and Sketches. 3s. 6d.

Bentley and Son, 8, New Burlington-street.

Second Edition.

CRACROFT'S INVESTMENT TRACTS.

**AMERICAN RAILWAYS, as INVESTMENTS.** By ROBERT GIFFEN.

London: Edward Stanford, Charing Cross.

**THE TRUSTEES' GUIDE.** A Synopsis of the Powers of Investment usually given to Trustees, with Practical Directions for the Guidance of Trustees in matters relating to Investments, and Tables of Securities. By BERNARD CRACROFT.

London: Edward Stanford, Charing Cross.

**REMOVING or WAREHOUSING FURNITURE, &c.,** application should be made to the BEDFORD FANTECHNICON COMPANY (Limited) for their Prospectus. Removals effected by large railway vans. Estimates free. Advances made if required. Address Manager, 194, Tottenham-court-road, W.C.



## CHAPPELL & CO.'S PIANOFORTES AND HARMONIUMS.

PIANOFORTE FACTORY, CHALK FARM ROAD.

SHOW-ROOMS—49, 50, 51, AND 52, NEW BOND STREET, LONDON.

**CHAPPELL & CO.'S PIANOFORTES and HARMONIUMS on the THREE-YEARS' SYSTEM of HIRE**, by which the Instrument becomes the property of the Hirer at the end of the Term. Every description of Instrument at CHAPPELL and CO.'S, 50, NEW BOND STREET.

**CHAPPELL & CO. have now on View the largest Stock in London of PIANOFORTES**, by all the great Makers; of ALEXANDRE HARMONIUMS, greatly improved; and of ORGAN HARMONIUMS. Any of these Instruments can be Hired for Three Years, and, provided each quarterly instalment shall have been regularly paid in advance, the Instrument becomes the property of the Hirer at the expiration of the Third year.

**CHAPPELL & CO.'S ORGAN HARMONIUMS on the THREE-YEARS' SYSTEM.** These Instruments have the round tone of the Organ without the disadvantage of requiring tuning, with much quicker articulation than the American Organs, and at half the cost, at CHAPPELL & CO.'S, 50, NEW BOND STREET.

**ORGANS, ORGAN HARMONIUMS, AMERICAN ORGANS, and ALEXANDRE HARMONIUMS**, may be compared together, for PURCHASE or HIRE, on the Three-Years' System, at CHAPPELL'S, 50, NEW BOND STREET.

**ORGANS for DRAWING-ROOM or CHURCHES**, from 45 Guineas to 250 Guineas, for SALE or HIRE, on the Three-Years' System, at CHAPPELL'S, 50, NEW BOND STREET.

**CHAPPELL & CO.'S PIANOFORTES for SALE.** The largest Stock in London, by Broadwood, Collard, Erard, Chappell, &c., New and Secondhand, at CHAPPELL and CO.'S, 50, NEW BOND STREET.

**CHAPPELL & CO.'S HARMONIUMS for SALE**, from 5 Guineas to 100 Guineas. Alexandre's Wholesale Agents. Illustrated Catalogues on application.—CHAPPELL & CO., 50, NEW BOND STREET.

**CHAPPELL & CO.'S STUDENT'S PIANOFORTES.** Trichord-check action, recommended by Mr. John Hullah and other leading professionals. PRICE—4 octaves, 12 Guineas; and 5 octaves, 15 Guineas. "Where space and portability are objects, these instruments will be invaluable."

**CHAPPELL & CO.'S PIANOFORTES on the THREE-YEARS' SYSTEM of HIRE**, by which the Instrument becomes the Property of the Hirer at the end of the Third Year, provided each instalment shall have been regularly paid in advance:—

At £2 2s. per Quarter, or 8 Guineas per Annum,

**A PIANINO, by CHAPPELL & CO., in plain Mahogany or Walnut Case**, 6½ Octaves, with Check Action, Three Strings throughout the Treble. Cash price for this Instrument, 20 Guineas.

At £2 12s. 6d. per Quarter, or 10 Guineas per Annum,

**An ELEGANT PIANINO, in best Walnut or Rosewood**, with Ornamental Feet, 6½ Octaves, with Check Action, and Three Strings throughout the treble. Cash price, 27 Guineas.

At £3 8s. per Quarter, or 12 Guineas per Annum,

**A HANDSOME COTTAGE PIANOFORTE, by CHAPPELL and Co.**, in Rosewood, 7 Octaves. Cash price, 32 Guineas.

At £3 8s. 3d. per Quarter, or 13 Guineas per Annum,

**A HANDSOME COTTAGE PIANOFORTE, by CHAPPELL and Co.**, in Walnut Case, 7 Octaves. Cash price, 35 Guineas.

At £3 18s. 9d. per Quarter, or 15 Guineas per Annum,

**The ENGLISH MODEL PIANOFORTE, by CHAPPELL and Co.**, in very handsome Rosewood, 7 Octaves. Cash Price, 38 Guineas.

At £4 4s. per Quarter, or 16 Guineas per Annum,

**The ENGLISH MODEL PIANOFORTE, by CHAPPELL and Co.**, in handsome Walnut Case, 7 Octaves. Cash price, 43 Guineas.

At £5 5s. per Quarter, or 20 Guineas per Annum,

**The FOREIGN MODEL PIANOFORTE, by CHAPPELL and Co.**, in Walnut Case, 7 Octaves, Check Action, and Three Strings. Cash price, 60 Guineas.

N.B.—The Three-Years' System of Hire and Purchase is also applied to all other Instruments upon Terms to be agreed upon.

Catalogues and particulars may be had on application to CHAPPELL and Co., 50, New Bond-street.

**The BEST ALEXANDRE HARMONIUMS on the THREE-YEARS' SYSTEM of HIRE**, by which the Instrument becomes the Property of the Hirer at the end of the Third Year, provided each Instalment shall have been regularly paid in advance:—

No.	At Five Guineas per Annum.	Per Qr. £ s. d.
3. Rosewood or Walnut, 3 stops	At Six Guineas per Annum.	1 6 3
3 bis. In Oak case, 7 stops	At Ten Guineas per Annum.	1 11 6
5. Rosewood, Walnut, or Oak, 11 stops	At Thirteen Guineas per Annum.	2 12 6
6. Rosewood, Walnut, or Oak, 15 stops	At Twelve Guineas per Annum.	3 8 3
8. Rosewood, Walnut, or Oak, 11 stops, percussion	At Twenty Guineas per Annum.	3 3 0
9. Rosewood or Walnut, 14 stops	At Fifteen Guineas per Annum.	5 5 0
10. Oak case, 15 stops	At Sixteen Guineas per Annum.	3 18 9
11. Rosewood or Walnut, 15 stops	At Twelve Guineas per Annum.	4 4 0
Exhibition Model. No. 1. 15 stops, Oak	At Ten Guineas per Annum.	3 3 0
1. Drawing-room Model. Rosewood, Walnut, or Oak	At Thirteen Guineas per Annum.	2 12 6
2. Drawing-room Model. Rosewood, Walnut, or Oak	At Twenty Guineas per Annum.	3 8 3
3. Drawing-room Model. Rosewood, Walnut, or Oak	At Twenty Guineas per Annum.	5 5 0
12. New Church Model. 17 stops, Oak	At Twenty Guineas per Annum.	5 5 0

Illustrated Catalogues and full particulars may be had on application to CHAPPELL and Co., 50, New Bond-street.

## CHAPPELL'S CHEAP WORKS FOR THE HARMONIUM,

Price 1s. 6d. each, post free.

**CHAPPELL'S INSTRUCTION BOOK: Adapted to Self-Instruction.**

**CHAPPELL'S 50 SACRED MELODIES. 1st Series.**

**CHAPPELL'S 50 SACRED MELODIES. 2nd Series.**

**CHAPPELL'S 50 SACRED MELODIES. 3rd Series.**

**CHAPPELL'S 12 CHORUSES by HANDEL.**

**CHAPPELL'S ANTHEMS, by FARRANT, PURCELL, BOYCE, &c., &c.**

**RIMBAULT'S HARMONIUM TUTOR. (Fifth Edition.)**

A Concise and Easy Book of Instructions for this popular Instrument (chiefly adapted to Sacred purposes), followed by a Selection of Choice Pieces, arranged from the Works of Handel, Bach, Mozart, Haydn, Marcello, Hummel, Rink, Naumann, &c. Price 5s.

**CHAPPELL'S 50 SECULAR MELODIES. 1st Series.**

**CHAPPELL'S 50 SECULAR MELODIES. 2nd Series.**

**CHAPPELL'S 50 SECULAR MELODIES. 3rd Series.**

**CHAPPELL'S SEQUEL to INSTRUCTION-BOOK**, containing 36 easy Melodies arranged for the Harmonium.

**CHAPPELL'S SELECTION for the MASSES of HAYDN and MOZART.**

**CHAPPELL'S INSTRUCTIONS for TUNING and REGULATING the HARMONIUM. 1s.**

**RIMBAULT'S INSTRUCTIONS for the DRAWING-ROOM MODEL HARMONIUM**, containing a Selection of Secular Music especially adapted to the Drawing-room, from the Works of Rossini, Verdi, Meyerbeer, &c., with Special Directions for playing upon the Drawing-room Model, Explanations in regard to the proper use of the Knee Pedals, &c., &c. (New Edition.) Price 4s.

RECOMMENDED BY ALL THE PROFESSORS.

**The DIGITORIUM (a small Dumb Piano).**—This remarkable invention materially assists any person to Play and become Perfect on the Pianoforte, Organ, or Harmonium, by strengthening and rendering the fingers independent, in an incredibly short time; and can now be had (price 15s.; or, with ivory keys, 18s.) of the Sole Manufacturers, CHAPPELL & CO., NEW BOND STREET.

**CHAPPELL & CO., 50, NEW BOND STREET, LONDON, W.**

Published by ARTHUR MIALI, at 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street London. Thursday, May 1, 1873.



# Literature.

## EARL RUSSELL ON RELIGIOUS QUESTIONS.\*

We have a profound respect for Earl Russell, a grateful remembrance of the services he has rendered to the cause of Liberalism during the long and dreary winter of its discontent, an admiration for the consistency which has marked his protracted and honourable career, a veneration for his years which makes us slow to criticise faults which in younger men we should be disposed to treat with severity. All the more therefore do we regret that these essays before us should have been given to the world. They have, no doubt, many fine points about them, but like most of his lordship's recent public utterances, they had much better have been withheld. They contribute no new light to any of the subjects they discuss, and they will lower instead of exalt the reputation of the writer; affording fresh justification for the sneers which his enemies have always been ready to direct against him. It must be confessed that the faults with which he has always been charged are here more conspicuous than ever. His unbounded faith in Whiggery, and in himself as its prophet, his singularly complacent and oracular tone, his confidence in his own ability to settle any question or undertake any task, his distrust (to use no harsher term) of members even of his own party who do not exactly conform to his ideas, his unwillingness to follow out a principle to its legitimate conclusion, we might almost say his inability to see whither it should conduct him, were never more marked. His disposition to find pleasant compromises, and his childlike faith in their infinite wisdom, are essentially Whiggish, and even the egoism, the undoubting self-reliance, the tendency to petty jealousies, which seem at first peculiarly his own, have been greatly fostered by Whig influences, if not originally derived from them. Side by side with faults so evident and glaring that they cannot escape the notice of the most careless reader, are some great excellencies which, to do his lordship justice, are at least quite as characteristic—a strong love of liberty, a hatred of priestly oppression, and a broad charity which, however, often seems at times to incapacitate him from seeing and clearly indicating the fatal tendencies of error. Altogether the book is that of an old man. It is sadly lacking not only in vigour but in point; there is a singular absence of coherence in the reasoning and force in the style; thought and language alike are so loose and disjointed that some of the essays are little better than a miscellaneous collection of observations, many of which have but the slightest relation to the professed subject, and occasionally we have needless repetitions. Thus in the preface we are informed that the word translated "charity" in the thirteenth chapter of the First Epistle to the Corinthians is rendered *love* by Deans Alford and Stanley, and "brotherly love" by Liddell and Scott, which his lordship pronounces the best version; and we have the same information given in a note on p. 41. Twice over we are reminded that in the collect for all conditions of men, the Church of England "does not ask that all who profess and call themselves Christians may hold the faith in unity "of dogma," which might be a proof of her broad and comprehensive spirit if she did not enjoin conformity in creed and worship and retain even the anathemas of the Athanasian Creed. His lordship, however, is so struck with the beautiful collect that he quotes and comments upon it in two separate places to precisely the same effect, almost in the same words, and quietly ignores the other facts which make against his conclusion.

The book seems to be intended as an announcement of Earl Russell's opinions on divers and sundry questions, and even individuals. Some of the political essays are very creditable, as showing the interest he has taken in subjects which do not lie within his immediate sphere as a politician, the care with which he has read and thought about them, the sincerity and earnestness of his piety, and the liberality of his own views. But it is his remarks on current questions which will attract most attention. They have indeed great interest, as showing the aspect in which religion presents itself to a man of his mind and posi-

tion. His faith is strong, but his theology is of the broadest. Perhaps it may be regarded as the type of that "common Christianity" which Dean Stanley loves to commend, and which, in his view, is the religion of statesmen. At all events, he is among the broadest of the Broad Church "who are content with the letter and "spirit of the words of Christ." "The great matter is that the people of England should do, as Dr. Newman says they do, namely, "read their Bibles, and be sensibly alive to the "superintending providence of God." This is certainly a simple creed enough, considering that his lordship is an admirer of "the excellent work of Mr. Matthew Arnold, entitled "St. Paul and Protestantism." It may possibly satisfy him, and as he is quite content to let other people believe and teach as they see best, he may regard it as a very proper conclusion of the whole matter. But the great religious and ecclesiastical questions of the day are not to be settled in this summary fashion; and indeed whatever respect this book may awaken for his lordship personally as a large-hearted, noble-minded, pious man, it will certainly inspire no confidence in his capacity to deal effectually with any of the difficulties of the day. He is often near a great principle, but he fails to grasp or, at all events, to apply it. Speaking of early Christianity, he says:—"When the Emperor was himself a Christian, "the spirit of persecution unfortunately arose, "and the majority endeavoured, by fire and "sword, to make the minority embrace what "was considered the orthodox creed." He needs but to follow the line of thought thus suggested to come to Liberation principles. But that would be very unbecoming in a Whig nobleman; and so, of course, he stops short in a scheme of comprehension which, as it cannot be carried out fully, is as much of the essence of persecution as the system he would condemn. Even in relation to Popery, much as he dislikes it, and bitter as he is against the oppression of Father O'Keeffe by the Irish Education Board, he bids us "not suppose that "the Roman Church can be extinguished "by anything less than a revolution, "which would destroy Christianity, or "a change in the nature of man which would "deprive him of feeling and imagination." We should rather say that Christianity will never have free course till the Romish Church ceases to pervert and misrepresent it. The imagination has its uses in religion, and if all that Rome did was to minister to its needs, even though the supply was in excess of the absolute requirements, the mischief done would be comparatively small. It is priestism, not imaginativeness, or even sensuousness, which is the essence of Romanism, and until it is conquered the Gospel will not be fully glorified. We will not, however, be led into a discussion with his lordship, for with all its faults there is an honesty, a transparency, a genuineness, about this book we admire. Sometimes there are very happy hits, and the little outbursts of ill-humour with Mr. Lowe and the Ministry in general, and in fact its faults as a whole, are readily forgiven when we remember that it is a veteran of more than fourscore years who has addressed to his fellow-countrymen earnest words in vindication of principles in which he himself believes.

## SPIRITUALISM AND SCIENCE.\*

This little book claims to be a statement of spiritual manifestations, an argument for their acceptance, and a theory of their supernatural origin. In each point it is extremely unsatisfactory. Mr. Crosland has added little or nothing to the literature or facts bearing on this subject. His book is interspersed with abuse of scientific men and scientific methods, and is padded with a number of silly tales which have no connection whatever with his subject. The so-called statement of facts almost entirely consists of hearsay evidence, or ridiculous ghost stories and sailors' yarns picked up by the author. We can only find one record of an "apparition" coming under the writer's own observation at all worthy of being printed. And this was at a *séance* at Ealing in 1855, when Mr. Home was present, and acted as the so-called medium. A party of friends were present with the author. It was nine o'clock in the evening, and there was no light in the room but what came through the window.

After waiting some ten minutes in solemn silence, Mr. Crosland tells us he saw by the dim twilight of the summer evening, "rising "up between the window and the table, and "about four or five feet from me, a gracefully-formed female hand with drapery falling from "the wrist. The hand was solid and opaque " . . . it took up a wreath of flowers "and placed it firmly on the head of a dear "friend of mine who was sitting next but one "to me."

Now supposing there was no imposture practised on those who saw this apparition; what they assert they really saw, we believe they only *thought they saw*. By suppressing all that would stimulate sensation their consciousness of the outer world had been reduced to a feeble state, like the condition prior to falling asleep; a dominant idea had been impressed upon them as to what would probably take place, and it needed only the sudden exclamation of the medium to cause the more impressible among the party to project their prevailing idea as an external reality.

A subjective explanation is then, we believe, the true theory of most of the genuine spiritualistic phenomena. No doubt there is much imposture associated with many so-called *séances*, as for instance, the Davenport brothers. We lately witnessed Messrs. Maskelyne and Cooke repeat by skilful legerdemain, not only all that those charlatans used to accomplish, but feats even more extraordinary and surprising than anything we have ever heard put down to spiritualism. But where the members of a *séance* are known to each other, and when intentional deception is out of the question, certain appearances do at times occur, or are believed to occur, of which a subjective explanation is the easiest solution. Suppose for a moment it were as the spiritualists assert, a disembodied spirit of a dead friend—whence comes the drapery and the clothing that is always seen, garments similar to those worn by the friend when living amongst them? Have their clothes a spirit as well as their bodies? Or again, why this fragmentary manifestation of their bodies? Is the soul in the hand or the foot, or are bits of us to be reanimated from time to time to please inquisitive friends, or to be the laughter of the "un-spiritual" world. No! approached from any position the common-sense of mankind denounces the spiritualistic explanation.

But when the mania of spiritualism possesses a man, he seems to lose not only all the knowledge he might bring to bear upon the matter, but to become bereft of his common sense. The writer of this book, for example, is no doubt a man of some ability; certainly he succeeded in making himself notorious in the newspapers a little while ago, and his wife is known as an authoress of considerable merit. Yet take the following explanation of spiritualism given by Mr. Crosland:—

"I believe that these singular manifestations are produced by the agency of spirits acting upon or using the magnetism of the medium; and as magnetism and light are correlative, the laws which govern their reciprocal influence have yet to be studied, discovered, and mastered. Perhaps whichever of the two forces is predominant and in operation at a given moment absorbs the other. Thus, locally, magnetism may conquer the light, or the light may swallow up the magnetism."

Was there ever such utter bosh written outside of the "Zetetic Astronomy"? There is not a single grain of scientific truth from the beginning to the end of the sentence. Magnetism is a force that attracts iron and impels a body when suspended to turn N. and S. Does the medium do this? if not, and of course it does not, then there is no "magnetism of the "medium," a term spiritualists so continually use without a notion of what it means. Again magnetism and light are *not* correlative, and Mr. Crosland might more sensibly have written, "Jonah and the whale are correlative, the laws "which govern their reciprocal influence have "yet to be studied, but whichever is predominant at a given moment absorbs the other. "Thus locally the whale may conquer Jonah, "or Jonah may swallow up the whale." Now, if instead of all this nonsense the so-called spiritualists would do, as Mr. Crookes has done, calmly give a record of their experience, the name, sex, age, and occupation of each member at their *séances*, and the negative or positive results obtained, then they would find a more intelligent regard paid to their proceedings.

According to Mr. Crookes and Sergeant Cox the effects are produced by the operation of a peculiar nervous power fitfully possessed by some people, and which they term "psychic force." This force, it is urged, "is associated

\* *Essays on the Rise and Progress of the Christian Religion in the West of Europe.* By JOHN, EARL RUSSELL. (London: Longmans, Green, and Co.)

\* *Apparitions: an Essay Explanatory of Old Facts and a New Theory.* By NEWTON CROSLAND. (London: Trübner and Co. 1873.)



"with certain persons, and under certain conditions can cause motion in heavy bodies, and produce audible and palpable sounds in such bodies, without muscular contact or any material connection between any person present and the heavy body so moved, or on which the sounds are produced. This force appears to be frequently directed by some intelligence. . . . The intelligence that directs the psychic force being that of the "psychic and no other." The psychic corresponds to the medium of the spiritualists, and is supposed to be a person of peculiar nervous organisation. This is certainly a far more rational explanation than that of the spiritualists, but it assumes the existence of a force of which natural science has as yet taken no cognisance.

According to Dr. Carpenter, in his essay in the *Quarterly Review*, the phenomena are entirely subjective, and are due to a mental process of self-deception, which he terms "unconscious cerebration." In some cases this may be a *vera causa*, but is not, we think, the *tota causa* of the phenomena.

According to our own view of the question, we believe that an explanation of many of the so-called cases of spirit manifestation is to be found in subjective illusion, the origin of which we set forth at the beginning of this article. This hypothesis supplements that of Dr. Carpenter's. For we believe those who think they witness what they assert are really in the first stage of mesmeric trance. A condition wherein their thoughts can be controlled by a vigorous person not in this state. Of the existence of such an undeniable and profound power over the thoughts of another, the present writer can himself testify. A power that when strongly exercised, can temporarily destroy the individuality of the subject, can stupefy his thoughts, paralyse his sensations, and bend his will to and fro at pleasure. The surroundings necessary to produce this condition are at first repose, and subjection to a stronger will, but after a few recurrences of this state, a very slight cause will induce its return. This is mesmerism, or as it is sometimes incorrectly called, electrobiology or animal magnetism, and this we believe has much to do with the alleged marvels of spiritualism. Of the nature of mesmeric action we know very little, certainly it has nothing to do with either magnetism or electricity.

But behind the explanation which we offer there may be still another agency in operation. Testing all the facts we have heard or read on the subject of spirit manifestations by the hypothesis we have stated, there still seems in some cases to remain an unknown residuum. This may be the psychic force of Mr. Crookes, but inasmuch as this is merely the substitution of one unknown power for another, we are inclined to confess that our present knowledge of nature is unable to strip spiritualism of all its pretensions. It is, we imagine, this unknown factor, this irresolvable quantity, possibly this germ of some new truth, which has kept alive the interest in spirit manifestations from the time of the Witch of Endor to the present day. And though we believe it is not even approximately true as recently stated by the president of the Anthropological Society that there are sixteen millions of people in the world who believe in spiritualism, yet it is unquestionable the subject has arrested the attention and won the conviction of a considerable number of people in every county.

There are even some who assert their belief in Christianity through Spiritualism. Mr. Croeland is one of these. He tells us he was an infidel, but the facts of Spiritualism being forced upon him he renounced his infidelity and is now, we should judge from his book, a very high Churchman. He believes spiritual appearances are now permitted to convince men of the truth of the Scriptures, and that they may be shortly withdrawn. We should have thought that if "they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Moreover, it is difficult to reconcile this hypothesis with the fact that Spiritualism is among many more making shipwreck of their faith in Christianity. There are ministers of large churches who can witness to the truth of this statement. On this account, if on no other grounds, it behoves scientific men who are also Christians, and happily there are many such, to turn their attention to this subject, and remove it if possible from its present "region of disorderly mystery which is ignorance, to the realm of orderly mystery which is science."

#### BRIEF NOTICES.

*A School Manual of English Grammar with Copious Exercises*, by WILLIAM SMITH, D.C.L., LL.D., and T. D. HALL, M.A. (Murray.) We have gone carefully

through this Manual of English Grammar, and have found it well adapted to the wants of middle-class schools. The authors have used well the advantages derived from the labours of many predecessors, and have produced a grammar, which while it treats the language with sufficient fulness for most of our boys, is yet a good introduction to a larger treatment of the subject. For the information of teachers, we may say that the use of this book will render unnecessary that of many others, since this manual contains the grammar analysis and exercises on both. Speaking generally, the examples under the various rules are the best we have ever seen. The analysis is simple; the distinction between compound and complex sentences being dispensed with. The exercises on this part are admirable. On the whole, we can bear our testimony to the success with which the authors have executed their design of producing a really serviceable school book. In one point they seem to be unequal to a demand suggested by themselves. In the preface we are told that, the authors would specially express their indebtedness to the learned so-and-so. We have looked carefully through their account of the modes of derivation, but we can find no example of a noun formed like *indebtedness*. We suppose the word has a history, and has acquired a fixed position in the language; but if so it ought to be accounted for by grammarians.

*A Primary English Grammar for Elementary Schools. With Exercises and Questions.* By THEOPHILUS D. HALL, M.A., &c. (Murray.) This little book is not a mere abridgment of the above, but is quite a distinct work. Every sentence in it has been framed with a view to the capacity and requirements of young children, from about seven or eight years of age.

*The Biblical Cyclopædia; or, Dictionary of the Old and New Testament, containing a complete Exposition of the Doctrines, Laws, Precepts, Ordinances, Institutions, Types, and Figures, and a Biographical and Geographical Account of the Persons and Places named in Holy Scripture.* By WILLIAM JONES, M.A. A new edition, revised, corrected, and enlarged. (William Tegg.) The title-page of this work is calculated to lead one to expect a great deal from it; and to the mere "ordinary reader" it may be found useful. But it is wonderfully behind the age, even so far as reporting the recent salient results of Biblical scholarship is concerned. When we turn, for example, to "John," we do not find, when it comes to deal with the Gospel of St. John, that the later questions so warmly stirred in Germany as to the authorship of this book are so much as indicated, and even the earlier questions as to its date are but passingly glanced at. Then more recent researches as to the topography and geography of Palestine—in which so much has been done—have no place here, and the want is deeply felt when one, knowing so much, comes to it anxious for details such as he is fully justified in expecting. The work, however, seems well done and correct so far as it goes, in an old-fashioned way; and no doubt to many, who cannot procure "Smith's Dictionary of the Bible" or Kitto's, it will be found helpful. It is very nicely printed and bound.

"Puffing Billy" and the Prize "Rocket," by Mrs. H. C. KNIGHT (Partridge), is a much more worthy little work than its flash title would imply. It is an account of the Stephensons and their enterprises written in a clear and vivacious manner, such, indeed, as would certainly interest a boy. It is very well illustrated too, and on the whole may be recommended.

*Within the Walls: a Tale of the Siege of Haarlem.* By MARY DOIG, author of "Rosalie Vanderwerf." (Partridge.) The Siege of Haarlem is so full of incidents of a surpassingly interesting character that there is little wonder it should have attracted historical romance writers. Miss Doig has here given us a very effective little story of these stirring times in Holland, and has introduced to us some characters of her own creation, which are so conceived as to aid us in realising the real scope of events, which is saying much for such a work. We are quite sure that youngsters will read it with pleasure whenever they have the chance.

*The Childhood of the World; a Simple Account of Man in Early Times.* By EDWARD CLODD, F.R.A.S. (Macmillan.) This is a much needed work, simply written and intelligently conceived for its purpose. The author says in his preface—"For the information of parents and others into whose hands this book may fall, it may be stated that it is an attempt, in the absence of any kindred elementary kind, to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his early appearance upon the earth to the period from which writers of history usually begin." Mr. Clodd has done his work well. In a series of short chapters we have a lucid account of man's first tools, of his clothing, of the discovery of fire and its first uses, of cookery and pottery, the rude huts or cave dwellings, the uses of the metals, language, writing, myths, and the various forms of worship—idolatry, fetish worship, polytheism, monotheism. The chapters on the myths are especially interesting and well done; and we cordially recommend the little work to parents and teachers as being full of much useful information as to primitive man attractively conveyed.

*Journal of the Transactions of the Victoria Institute.* No. XXIV., vol. 6. (London: Hardwicke.) Whilst we sympathise with the good intentions of the founders of

the Victoria Institute, we must confess our dislike to the society itself. There is a pretentiousness about its proceedings which is not only in bad taste, but to which it can really lay no claim. It thrusts itself into the newspapers, parading its importance before the public, or occasionally announcing that the Prime Minister has read one of its publications. Further, it arrogates to itself the title of "Philosophical Society of Great Britain," its true designation being a Scientific and Religious Tract Society. It excludes the very groundwork of natural science, calm, dispassionate inquiry, and only permits investigation from the point of view of the *Record* or the *Rock*. Its "Philosophical Transactions," of which one number is before us, might be better termed "Pious Papers on Philosophy." This number, of 200 pages, contains three things: the annual address by Dr. Irons—a tirade against Mr. Darwin, the utterance of whose name at the Victoria Institute seems to act like a red flag before a bull—then a long paper on "The Serpent Myths of Ancient Egypt," by Mr. W. R. Cooper; and, finally, a list of the officers, council, vice-patrons, members, and associates of the Victoria Institute. Mr. Cooper's learned paper on "Ophiolatry" is well worth reading; it is fully illustrated by interesting woodcuts representing the various forms of serpent worship, and seems far above the average of the ordinary papers read before this Institute. But seven and sixpence, the price of this part, is a little dear for one paper.

#### THE WOMEN'S SUFFRAGE MEETING AT HANOVER-SQUARE ROOMS.

(From a Male Correspondent.)

Meetings addressed by ladies in advocacy of the right of female householders to possess the Parliamentary franchise have ceased to be novelties, but there was a large attendance at the meeting at the Hanover-square Rooms on Monday night. Not that there was such a mob as assembled a year ago at St. George's Hall; for it was wisely resolved to put some check on attendance caused by mere curiosity, by charging for tickets to reserved seats, which occupied the larger part of the hall. With the exception of a very small minority, those present were sympathisers with the movement; though the proceedings were enlivened by the exclamations of a few protesting gentlemen, and the moving of an amendment.

Mr. Eastwick, M.P., was the chairman, and he was supported by a few other M.P.'s, of whom Mr. Fowler, Mr. Heron, and Mr. Johnston (of Ballykilbeg) spoke; but the speeches of all these gentlemen may be dismissed with the remark that, while hearty enough, they did not vie in interest with the addresses of the lady speakers.

Of these last, Miss Becker, of Manchester, led off; speaking in clear and measured tones, and reporting the year's proceedings with as much precision as if she were reading from an official document. She congratulated the meeting on the rapid progress of the movement; stating that since last September 150 meetings, all addressed by ladies, had been held in support of Mr. Jacob Bright's bill. At these meetings, which had extended from Penzance to Caithness, the resolutions had all been carried, and in most cases with unanimity. Thirty town councils had also petitioned. She made much of the fact that the franchise had been given to women in municipal and school board elections, and that it had been largely exercised without any injurious results, and suggested that the legislature would be wanting in consistency, if, having given as much as it had done, it did not concede the rest. She made a somewhat scornful reference to the elaborate provisions in the Ballot Act for taking the votes of illiterate men, while the right of voting was denied to educated women.

Miss Rhoda Garrett was as incisive and sarcastic as in the speech which she delivered a year ago on the same spot. M.P.'s, she said, seemed to think the movement an impious and audacious attempt to mend the laws of the nation, but they could not, after the meetings which had been held, continue to say that women did not care to have the franchise. She spoke of the omniscience of the *Saturday Review*, and said that, in pursuit of political objects, women were as likely to show moderation and self-control as men: at any rate they had not as yet pulled down the park railings, or tried to shoot their opponents. She described with great force the power now lying dormant, because of the little interest taken by women in politics, and insisted that until men and women worked together, legislature never would go to the root of certain questions. As for the fear expressed that if women had votes they would next want to sit in Parliament, she had no knowledge of such a wish on their part, and did not expect it would be expressed. For herself, she might possibly have taken a distorted view of the matter from behind the grille of the ladies' gallery



in the House of Commons; but she felt inclined to parody Alexander Selkirk's language and say:—  
Oh Parliament! where are the charms  
Which statesmen have seen in thy face?  
Better dwell in the midst of alarms,  
Than reign in this horrible place!

Women, she added, would persevere till they succeeded; but it was not because they found the agitation pleasant: on the contrary, it was disagreeable to be exposed to the criticisms of those who could more easily notice their dress and their accents than answer their arguments. Women were now awaking from their guilty carelessness in regard to political matters, and by their continued coming they would weary those who now refused their demands.

Previous to Miss Garrett's rising, a gentleman in the meeting wished to move an amendment, but the cry of "The ladies first," kept him back till she had spoken. He said he knew that there would be rods in pickle for him, but he thought it right to expose the fallacies which lay beneath the arguments of the fair speakers, whose syren eloquence would not, he hoped, lead away the meeting. The two sexes were differently organised. Women were more liable to panics, and to be moved by impulse than men, and he moved that it was contrary to the interests of the State and to their own interests that they should interfere with politics. This amendment was, it was understood, seconded by a lady, and one lady, at least, afterwards held up both hands in its favour; but the seconder did not attempt to make a speech. Then intervened Mr. Mason Jones, who said he had come to be converted, but hadn't been; and his main plea was that power and responsibility should go together. The issues of peace and war depended on the exercise of the franchise, and men had to fight, while women had not. Perhaps, about a score of persons voted for the amendment—mostly young men.

Lady Anna Gore Langton was the next speaker, and I judge that, if this were not her first appearance as a speaker, she is less practised than the younger ladies: for she was evidently very nervous, while rude cries of "Speak up!" from some of the younger men aforesaid, could not have reassured her. She, however, spoke with feeling and with grace, and gained confidence as she proceeded, though she did not say much. One of her points was that almsgiving, which was supposed to be one of the chief duties of women, was not the only virtue they should display.

Miss Beedy contrived to give freshness to a theme which seemed by this time to be pretty nigh exhausted, by the exceedingly pointed and the philosophical way in which she yet further argued the question. She repudiated the idea that those with whom she was acting were placing themselves in antagonism to society, and were seeking to interfere with either the rights or duties of men; for they only wanted to do their own duty better than now. At present, she said, there was more scientific attention paid to the feeding and training of cattle than to the training of children. She evoked loud cheers by asking whether Lady Burdett Coutts had become coarse-minded by taking the part she had done in public matters—whether she would be likely to become so if she possessed the Parliamentary vote—and whether the denial of it was not a wrong and an anomaly? Miss Beedy, I imagine, has spent some time in America; for she put some things in an American way, and used some capital American illustrations.

Commonly votes of thanks are moved in speeches which few care to make, and not many to listen to; but Miss Sturge, in proposing an acknowledgment of the service rendered by those who had supported Mr. Bright's bill, made one of the most characteristic speeches of the evening. I assume that she is a daughter, or other relative, of the late Joseph Sturge, and it was edifying to note the adroit and courageous way in which she fell back on what she called her "Quaker theology," in replying to Mr. Jones's reference to war. She believed in the commandment, "Thou shalt not kill," and remembered that Dr. Watts wished fighting to be confined to dogs; but, to be consistent, Mr. Jones should propose the disfranchisement of all Quakers. She also pointed out, in a passage which had a thrilling effect, the folly of the assertion that only men suffered from the horrors of war. In fact, there was more fire and passion in the short speech of this lady—slight and quiet-looking as she is—than in those of any of the previous speakers.

The meeting was uncommonly well sustained until the end, and I should think would do much to convince doubtful people, if not the prejudiced and bigoted. Mr. Bright's bill will have been debated again by the time this is published, and we shall then see whether the cause of woman's suffrage has progressed as much in Parliament as it unquestionably has done in the country.

## WADE ROBINSON'S POEMS.

Second Edition, in fcp. 8vo, price 5s. cloth,

**LOVELAND**, and other Poems chiefly concerning Love. By Wade Robinson.

"The title might suggest the idea of verses either spasmodic or maudering, or both. In reality few books of poetry have less of that work about them; the tone throughout, if deeply religious, is deeply sensible. We gladly recognise the real worth of 'Loveland.'—Saturday Review.

By the same Author, uniform with the above, price 5s.

## SONGS IN GOD'S WORLD.

"Mr. Wade Robinson is known as a writer whose verse is real poetry, with a genuine imaginative lustre, which is shown to advantage by his careful shaping both of words and thoughts."—Guardian.

London: Longmans, Green, and Co., Paternoster-row.

In one volume, 8vo, price 10s. 6d. cloth,

**THE MAN: The MIGHTY GOD.**

"This book is evidently one which will repay the attentive reader. The author is a true thinker, and his knowledge of Scripture is remarkably comprehensive and exact."—Literary World.

London: Longmans and Co., Paternoster-row.

This day, price 3s. 6d. cloth.

## SOME PRESENT DIFFICULTIES in

**THEOLOGY:** Being Lectures to Young Men, delivered at the English Presbyterian College, London. With Preface by the Rev. J. OSWALD DYKES, D.D.

## CONTENTS.

1. THE AUTHORITY OF SCRIPTURE. By J. Oswald Dykes, D.D.
2. THE DISBELIEF OF SOME MEN OF SCIENCE IN THE CHRISTIAN MIRACLES PROVED TO BE UNSCIENTIFIC. By Professor Lorimer, D.D.
3. UNBELIEF, DOUBT, AND FAITH. By the Rev. J. Gibb.
4. ON THEORIES OF THE ATONEMENT. By Professor Chalmers, D.D.

London: Hodder and Stoughton, 27 & 31, Paternoster-row.

This day, crown 8vo, price 4s., cloth, with numerous Portraits, &c.

**The JUBILEE SINGERS of FISK UNIVERSITY.** Containing their Personal Histories, and Account of the Campaign for Twenty Thousand Dollars, and the Words and Music of Sixty-one Songs.

London: Hodder and Stoughton, 27 & 31, Paternoster-row.

**REV. CAPEL MOLYNEUX ON THE LORD'S SUPPER.** This day. Price One Penny.

**The LORD'S SUPPER: Its Nature, Design, and Observance.** A Sermon, preached at St. James's Hall, April 6, 1873, by the Rev. CAPEL MOLYNEUX, B.A.

London: Hodder and Stoughton, 27 & 31, Paternoster-row.

Just published, containing 544 Hymns in large type.

**The SACRIFICE OF PRAISE.** Hymns for Congregational Use and Gospel Meetings. Selected by Henry Varley. In 32mo, price 9d., American cloth; 1s. 4d., cloth boards; and 2s., levant roan, gilt edges.

London: Hodder and Stoughton, 27 & 31, Paternoster-row.

Now ready. Price 6d.

## The CONGREGATIONALIST for MAY

## CONTENTS:—

- THE RELIGIOUS IDEAS OF THE OLD TESTAMENT.  
ECCLESIASTICAL SKETCHES. No. II. The Archbishop of York.  
CHRISTIAN COMMUNISM.  
THE WHOLE ARMOUR OF GOD. By J. Baldwin Brown, B.A.  
THE EDUCATION CONTROVERSY.  
WHEREFORE STANDEST THOU WITHOUT? OR LIP WEL COME. By A. B. Grosart.  
ROBERT SOUTHWELL: JESUIT, POET, AND MARTYR.  
JOHN WILLIAMS.  
New Books—Congregational Register.

London: Hodder and Stoughton, 27 & 31, Paternoster-row.

This day, post 8vo, 6s. 6d. cloth,

**BLENDING LIGHTS;** or, the Relations of Natural Science, Archeology, and History to the Bible. By the Rev. WILLIAM FRASER, LL.D., author of "Memoir of David Stow," &c.

London: James Nisbet and Co., 21, Berners-street, W.

This day, 16mo, 1s. 6d. cloth,

**LESSONS on the STANDARD BEARERS of the OLD TESTAMENT.** By SUSAN WARNER.

London: James Nisbet and Co., 21, Berners-street, W.

Just published, crown 8vo, 3s. 6d. cloth,

**THIS PRESENT WORLD.** Sketches from Nature and Art. Taken in the Vacations of a Professional Life. By the Rev. W. ARNOT, Author of "Laws from Heaven for Life on Earth."

London: James Nisbet and Co., 21, Berners-street, W.

Second edition, crown 8vo, 3s. 6d. cloth,

**THE LAWS of the KINGDOM.** By the Rev. J. OSWALD DYKES, D.D.

Also

Third edition, crown 8vo, 3s. 6d. cloth,

**The BEAUTITUDES of the KINGDOM.** By the same Author.

London: James Nisbet and Co., 21, Berners-street, W.

Now ready, cheap edition, crown 8vo, 3s. 6d. cloth,

**MEMOIRS of the late Rev. WILLIAM C. BURNS, M.A., Missionary to China.** By the late Professor ISLAY BURNS, D.D., with Portrait.

"Few men will be able to withhold the term 'Apostolic' in describing the life delineated in this volume. If ever in modern times there was a missionary of apostolic single-heartedness, self-denial, and unswerving devotion, Burns was the man."—Sunday Magazine.

London: James Nisbet and Co., 21, Berners-street, W.

## NEW BOOKS AND NEW EDITIONS.

**REVELATION CONSIDERED as LIGHT.** A Series of Discourses. By the Right Rev. ALEXANDER EWING, D.C.L., Bishop of Argyll and the Isles. Post 8vo. [Immediately.]

**NATIONAL EDUCATION in its TRUE ASPECTS.** By J. H. RIGGS, D.D. Crown 8vo. [Immediately.]

**The CHARACTER of ST. PAUL.** By J. S. HOWSON, D.D., Dean of Chester. Crown 8vo. [Immediately.]

**ANNA COUNTESS of STOLBERG,** Lady Superintendent of "Bethany" Deaconess House at Berlin. A Story of our own Times, translated from the German of ARNOLD WELLMER. Crown 8vo, 5s.

**LARS: a Pastoral of Norway.** By BAYARD TAYLOR. Small 8vo, 3s. 6d.

"'Lars' is fine. Here and there we have passages of touching simplicity and pathos."—British Quarterly Review.

"Full of sweetness and dignity. It will afford enjoyment of the highest order to those who can appreciate genuine poetic power."—English Independent.

**The SOUL'S LEGEND.** By Dora GREENWELL. Crown 8vo, 2s.

**CONTRASTS.** Crown 8vo, 5s.

"A very remarkable book. Whoever will go through it will find such abundant evidence of waste and misapplication of charitable endowments, and of rates annually collected, as may well supply a motive for vigorous and united action among the ratepayers of the metropolis."—Pall Mall Gazette.

"Seldom have we read a more remarkable appeal; it deserves to be named beside that of Mr. Plimsoll, and we sincerely hope it may produce as powerful an impression on the public mind."—Spectator.

## THIRD EDITION.

**POLITICAL PORTRAITS: Characters of some of our Public Men.** (Reprinted from the "Daily News." Revised, and with Additional Sketches.) Crown 8vo, 6s.

"For literary brilliance and accurate study of the political personages delineated, it has never been approached in works of this kind."—Spectator.

"The book is full of the finest touches of satire. Taken as a whole, it is one of the best political productions which this generation has seen."—Scotsman.

**CONTEMPORARY ESSAYS in THEOLOGY.** By the Rev. JOHN HUNT, Author of "An Essay on Pantheism," "Religious Thought in England," &c. Demy 8vo, 16s.

"Mr. Hunt is a very fearless thinker, an accomplished theological scholar, and an astute controversialist. His essays are well worth preservation in a collected form."—British Quarterly Review.

"Remarkable for boldness in dealing with the great religious questions of the day, careful research, fairness of judgment, and keen analytical power."—Standard.

## FOURTH EDITION.

**The TRUE HISTORY of JOSHUA DAVIDSON.** Crown 8vo, 5s.

**HINDOO TALES; or, the Adventures of Ten Princes.** Freely Translated from the Sanscrit of the Dasakumaracharitam. By P. W. JACOB. Crown 8vo, 6s.

"We gladly welcome this handy translation, feeling sure that the more English readers become acquainted with Indian literature the better will they be able to understand Indian questions. We can conscientiously recommend Mr. Jacob's attractive little book."—Athenaeum.

**SOME TALK ABOUT ANIMALS and their MASTERS.** By the Author of "Friends in Council." Crown 8vo, 7s. 6d.

"Here the 'Friends in Council' talk in the old style with no perceptible diminution of freshness and thoughtfulness."—Saturday Review.

"Humorous, wise, and good."—Spectator.

"One of the most masterly essays we have ever read, illumined with flashes of insight, humour, and satire of the very finest kind."—Nonconformist.

## SECOND EDITION.

**WALKS in FLORENCE.** By Susan and JOANNA HORNER. With Illustrations. Two Vols., crown 8vo, 21s.

"We have in these two volumes a valuable acquisition."—Spectator.

**SEEN and HEARD.** By the Author of "Occupations of a Retired Life." Three Vols., post 8vo, 31s. 6d.

"If plenty of love-making constitutes a novel, then 'Seen and Heard' reaches the true standard. But though written with feeling and pathos, it is not sentimental. The book is tender and graceful, and written in a religious spirit, which is so broad and true that, for all its earnestness, it never degenerates into cant or dogmatism."—Times.

## THIRD EDITION.

**WANDERINGS in SPAIN.** By AUGUSTUS J. C. HARE. With Illustrations. Crown 8vo, 10s. 6d.

"We recollect no book that so vividly recalls the country to those who have visited it, and we should recommend intending tourists to carry it with them as a companion of travel."—Times.

**OUR NEW MASTERS.** By Thomas Wright (the "Journeyman Engineer"). Post 8vo, 9s.

"This book should be read by all who would understand the most serious problems of the day."—Daily News.

## SECOND EDITION.

**GOLDEN LIVES: Biographies for the Day.** By H. A. PAGE. Crown 8vo, with Illustrations, cloth extra, 5s.

"A most admirable work to present to boys. It ought to be one of the most popular books of its class."—British Quarterly Review.

STRAHAN and CO., 56, Ludgate-hill, London.



## SMITH, ELDER, & CO.'S NEW WORKS.

### MR. BROWNING'S NEW POEM.

**RED COTTON NIGHT-CAP COUNTRY;** or, Turf and Towers. By ROBERT BROWNING. Fcap. 8vo, 9s.

**LIBERTY, EQUALITY, FRATERNITY.** By JAMES FITZJAMES STEPHEN, Q.C. Demy 8vo, 12s. "One of the most valuable contributions to political philosophy which have been published in recent times."—Saturday Review.

**ERASMUS:** his Life and Character as shown in his Correspondence and Works. By ROBERT B. DRUMMOND. Two vols., crown 8vo, with Portrait, price 21s.

**The STORY of GOETHE'S LIFE.** By GEORGE HENRY LEWES. Crown 8vo, with Portrait, 7s. 6d.

**OLD KENSINGTON.** By Miss THACKERAY. Second Edition. One vol., 8vo, with 13 Illustrations, 16s.

**EXERCISE and TRAINING:** their Effect upon Health. By R. J. LEE, M.A., M.D. (Cantab.), Lecturer on Pathology at Westminster Hospital, &c. Price 1s.

**A MONTH in SWITZERLAND.** By the Rev. F. BARRHAM ZINCKE, Author of "Egypt of the Pharaohs and of the Khedivé." Crown 8vo, 5s.

**AMADEUS, and other Poems.** By ALFRED WYATT-EDGEELL. Crown 8vo, 6s.

**HARCOURT.** By G. L. TOTTENHAM, Author of "Terence McGowan." Three vols., post 8vo.

**KATHERINE'S TRIAL.** By HOLME LEE, Author of "The Beautiful Miss Barrington," "Basil Godfrey's Caprice," &c. Post 8vo, 7s.

"The Kate of 'Katherine's Trial' is indeed 'the prettiest Kate in Christendom,' and bears a charming family likeness to her elder sisters in Holme Lee's other stories."—Times.

"A bit of quiet, careful, artistic work, which pleases like a landscape and charms like a song."—British Quarterly Review.

**ILLUSTRATED LIBRARY EDITION OF THE WORKS of CHARLOTTE, EMILY, and ANNE BRONTE.** Seven vols., large crown 8vo, each 7s. 6d. Vol. VII.

**LIFE of CHARLOTTE BRONTE.** By Mrs. GASKELL. With Four Illustrations and Portraits of Charlotte Bronte and the Rev. Patrick Bronte.

SMITH, ELDER, and Co., 15, Waterloo-place.

### WORKS BY MR. MATTHEW ARNOLD.

**LITERATURE and DOGMA:** an Essay towards a better Apprehension of the Bible. Second Edition. Crown 8vo, 9s.

**ST. PAUL and PROTESTANTISM.** With an Essay on Puritanism and the Church of England. Second Edition. Small crown 8vo, 4s. 6d.

**CULTURE and ANARCHY:** an Essay in Political and Social Criticism. Reprinted from the "Cornhill Magazine." With a Preface and Alterations. Demy 8vo, 10s. 6d.

**ON the STUDY of CELTIC LITERATURE.** 8vo, 8s. 6d.

**FRIENDSHIP'S GARLAND:** being the Conversations, Letters, and Opinions of the late Arminius Baron Von-Thunder-Ten-Tronckh. Collected and Edited, with a Dedicatory Letter to Adolescents Leo, Esq., of the "Daily Telegraph." Small crown 8vo, 4s. 6d.

### WORKS BY THE REV. J. BALDWIN BROWN.

**The SOUL'S EXODUS and PILGRIMAGE.** Third Edition. Crown 8vo, 7s. 6d.

**The HOME LIFE in the LIGHT of its DIVINE IDEA.** Fifth Edition. Small crown 8vo, 4s. 6d.

### MR. ROBERT BROWNING'S WORKS.

**BALAUSTION'S ADVENTURE.** Including a Transcript from Euripides. Fcap. 8vo, 5s.

**FIFINE at the FAIR.** Fcap. 8vo, 5s.

**PRINCE HOHENSTIEL-SCHWANGAU, SAVIOUR of SOCIETY.** Fcap. 8vo, 5s.

**The RING and the BOOK.** Four vols., fcap. 8vo, each 5s.

**POETICAL WORKS.** New and Uniform Edition. Six vols., fcap. 8vo., each 5s.

**A SELECTION from MR. BROWNING'S POETICAL WORKS.** Crown 8vo, 7s. 6d.

### MRS. BROWNING'S WORKS.

**POEMS.** By ELIZABETH BARRETT BROWNING. Ninth Edition. Five Vols., crown 8vo, with Portrait, 30s.

**AURORA LEIGH.** Eleventh Edition, crown 8vo, 7s.

**A SELECTION from MRS. BROWNING'S POETICAL WORKS.** Crown 8vo, with Portrait and Vignette, 7s. 6d.

SMITH, ELDER, and CO., 15, Waterloo-place.

## CHAPMAN AND HALL'S LIST.

**The Fortnightly Review for May,** price 2s. 6d. Edited by JOHN MORLEY.

### CONTENTS.

The Incidence of Local Taxation. By Henry Fawcett, M.P. North and South. By Algernon Charles Swinburne. The Scientific Character of Spinoza's Philosophy. By Frederick Pollock.

Poetry of the Renaissance in Portugal. By Oswald Crawford.

Recent Progress in Weather Knowledge. By R. H. Scott.

Mythology and Fairy Tales. By A. Lang.

Lady Anna. Chapters V. to IX. By Anthony Trollope.

Critical Notices. By Edith Simcox.

**ILLUSTRATED WITH NUMEROUS PHOTOGRAPHS FROM HIS OWN DRAWINGS.**

In 1 vol. imperial 8vo, 36s.

**Memoir of the Life of David Cox,** late Member of the Society of Painters in Water-Colours.

With an Essay on his Genius and Character. By N. NEAL SOLLY.

**John Forster's Life of Charles Dickens.** Demy 8vo, with Portraits and Illustrations.

Vol. I.—Fifteenth Thousand. Price 12s.

Vol. II.—Twelfth Thousand. Price 14s.

**John Morley's Rousseau.** 2 vols., demy 8vo, price 26s.

**Anthony Trollope's Australia and New ZEALAND.** 2 vols., demy 8vo, with Maps, price 36s. Second Edition.

**G. J. Whyte-Melville's True Cross.** Post 8vo, price 8s.

**"Guy Livingstone"—Silverland.** Demy 8vo, price 12s.

**Dr. Dasent's Jest and Earnest:** a Collection of Essays and Reviews. 2 vols., crown 8vo, price 21s.

**Mrs. Elliot's Old Court Life in France.** 2 vols., demy 8vo, price 24s. Second Edition.

**Madame Kibrizli's Six Years in Europe.** A Sequel to "Thirty Years in the Harem." Demy 8vo, price 14s.

**W. N. Molesworth's History of England** from 1830. Complete in 3 vols., demy 8vo, price 15s. each.

CHAPMAN and HALL, 193, Piccadilly.

### THOMAS CARLYLE'S WORKS.

#### LIBRARY EDITION COMPLETE.

Handsomely printed in 34 vols., demy 8vo, cloth.

**Sartor Resartus. The Life and Opinions** of Herr Teufelsdröckh. With Portrait. 7s. 6d.

**The French Revolution: a History.** 3 vols., each 9s.

**Life of Frederick Schiller and Examination** of his Writings. With Portrait and Plates. 7s. 6d.

**Critical and Miscellaneous Essays.** 6 vols., each 9s.

**On Heroes, Hero Worship, and the HEROIC in HISTORY.** With a Portrait. 7s. 6d.

**Past and Present.** With a Portrait. 9s.

**Oliver Cromwell's Letters and Speeches.** With Portraits. 5 vols., each 9s.

**Latter-Day Pamphlets.** 9s.

**Life of John Stirling.** With Portrait. 9s.

**History of Frederick the Second.** 10 vols., each 9s.

**Translations from the German.** 3 vols. each 9s.

**General Index to the Library Edition.** 8vo, cloth, 6s.

### CHEAP AND UNIFORM EDITION.

In 23 vols., crown 8vo, cloth.

**The French Revolution: a History.** In 2 vols., 12s.

**Oliver Cromwell's Letters and Speeches,** with Elucidations, &c. 3 vols., 18s.

**Lives of Schiller and John Sterling.** 1 vol., 6s.

**Critical and Miscellaneous Essays.** 4 vols., £1 4s.

**Sartor Resartus and Lectures on Heroes.** 1 vol., 6s.

**Latter-day Pamphlets.** 1 vol., 6s.

**Chartism and Past and Present.** 1 vol., 6s.

**Translations from the German of MUSEUS, TIECK, and RICHTER.** 1 vol., 6s.

**Wilhelm Meister, by Goethe, a Translation.** 2 vols., 12s.

**History of Friedrich the Second, called Frederick the Great.** Vols. I. and II., containing Part I.—"Friedrich till his Accession." 14s.—Vols. III. and IV., containing Part II.—"The First Two Silesian Wars." 14s.—Vols. V., VI., VII., completing the Work, £1 1s.

### PEOPLE'S EDITION.

CONSISTS OF THE FOLLOWING VOLUMES.

In small crown 8vo. Price 2s. each Vol. bound in cloth.

**Sartor Resartus.** 2s.

**French Revolution.** 3 vols., 6s.

**Life of John Sterling.** 2s.

**Oliver Cromwell's Letters and Speeches.** 5 vols., 10s.

**On Heroes and Hero Worship.** 2s.

**Past and Present.** 2s.

**Critical and Miscellaneous Essays.** 7 vols., 14s.

**Latter-Day Pamphlets.** 2s.

**Frederick the Great.** 8 vols., with Maps. 16s.

**Life of Schiller.** 2s.

CHAPMAN and HALL, 193, Piccadilly.

## NOW READY,

### PART I., 7d., THE

## BIBLE EDUCATOR.

Part I. now ready, price 7d.

**THE BIBLE EDUCATOR:** being an entirely New and Original Work, on a very extensive scale, illustrative and explanatory of the various Books of the Bible. Edited by the Rev. E. H. Plumptre, M.A., Professor of Exegesis of the New Testament, King's College, London; assisted by some of our most Eminent Scholars and Divines.

From the Christian World.

"Messrs. Cassell, Peter, and Galpin have commenced another work, which will place Biblical students throughout the country under infinite obligations to them. Never was there a more widespread demand for all that can serve to throw light upon the contents of the Sacred Scriptures. The last quarter of a century has vastly added to our stores of knowledge in reference to the geography, zoology, chronology, botany, mineralogy, music, ethnology, history, and philology of the Bible. A work which shall bring all this fund of information, carefully edited by competent masters in the various departments of knowledge, so within the reach of students with limited resources and time for study, that each may follow out without distraction his special line of thought, or enlarge their minds by many-sided investigation, will be felt to be a boon of no common order. Such a work is 'The Bible Educator,' of which the first part has just been published. It is edited by the Rev. E. H. Plumptre, Professor of Exegesis of the New Testament at King's College; while the staff of contributors include an array of names well calculated to win general confidence."

CASSELL, PETER, & GALPIN, Ludgate Hill, London.

Now ready, PART 91, price 6d.

## THE QUIVER FOR MAY,

CONTAINING—

**SCRIPTURE LESSONS for HOME and SCHOOL.**

By Rev. J. W. Gedge, M.A., Inspector of Schools.

**The GLORY of MAN.**

By Rev. H. Rowsell, M.A.

**The SILENT COMMUNITY.**

By the Rev. Samuel Smith.

**The MODERN JEWS.**

By the Rev. Dr. Edersheim.

**The SENSE of TOUCH.**

By Rev. B. Johns, Chaplain Blind School, Southwark.

**"INDUSTRIA ET PROBITATE."**

By Mrs. G. Linnaeus Banks.

**BENEVOLENCE.**

By George Barnet Smith.

**MONUMENTS.**

By John Huie.

**The GRAIN of MUSTARD-SEED.**

By the Rev. James Robinson.

**MEMOIR of REV. J. B. OWEN.**

**The QUIVER BIBLE CLASS.** &c., &c.

SERIAL STORIES.

**BETTER than GOLD.**

By Alton Clyde.

**TRUTH WILL OUT.**

By Jeanie Hering.

### ILLUSTRATIONS.

By J. E. Hodgson, A.R.A., John Lawson, W. Small, F. W. Lawson, W. B. Murray, &c.

CASSELL, PETER, & GALPIN, London, Paris, and New York.

### THE LATE DEAN RAMSAY.

SECOND EDITION, cloth gilt, bevelled boards, price 3s. 6d., post free for 42 stamps.

**PULPIT TABLE TALK,** containing

Remarks and Anecdotes on Preachers and Preaching.

By the late Dean RAMSAY.

"We can cordially recommend Dean Ramsay's attractive volume."—Manchester Examiner.

CASSELL, PETER, & GALPIN, London, Paris, and New York.

### THE NEW AND POPULAR NOVELS.

Now ready, at all the Libraries, in Three Vols.,

**MAY.** By MRS. OLIPHANT, Author of

"Chronicles of Carlingford," &c.

"One of the best novels of the year."—Athenæum.

**LOST for GOLD.** By KATHARINE KING,

Author of "The Queen of the Regiment."

**WILD GEORGIE.** By JEAN MIDDLEMASS.

"The interest of this story never flags."—Court Journal.

**BEAUTIFUL EDITH.** By the Author of

"Ursula's Love Story."

"This novel will fascinate many readers."—John Bull.

**WILLING to DIE.** By J. SHERIDAN LE

FANU, Author of "Uncle Silas," &c. [May 9.]

HURST and BLACKETT, 13, Great Marlborough-street.

### MR. DIXON'S NEW WORK.

Now ready, Vols. I. and II., demy 8vo, price 30s.

**HISTORY of TWO QUEENS:**

CATHARINE of ARAGON and ANNE BOLEYN.

By W. HEPPWORTH DIXON.

"In two handsome volumes, Mr. Dixon here gives us the first instalment of a new historical work on a most attractive subject. The book is in many respects a favourable specimen of Mr. Dixon's Powers. It is the most painstaking and elaborate that he has yet written."—Athenæum.

HURST and BLACKETT, 13, Great Marlborough-street.

### BY THE REV. S. B. JAMES, M.A.

**DUTY and DOCTRINE:** a Book of Sermons.

Third Edition. Price 2s. 6d.

**LESSONS in LETTERS:** a Series of Essays.

Price 1s.

London: S. W. Partridge and Co., 9, Paternoster-row, E.C.

Published by ARTHUR MIALI, at No. 18, Boulevard Street,

London; and Printed by ROBERT KINGSTON BURT, Wine

Office Court, Fleet Street, London.—Thursday, May 1,

1878.